

DOUGLASS' MONTHLY.

"OPEN THY MOUTH FOR THE DUMB, IN THE CAUSE OF ALL SUCH AS ARE APPOINTED TO DESTRUCTION; OPEN THY MOUTH, JUDGE RIGHTEOUSLY, AND PLEAD THE CAUSE OF THE POOR AND NEEDY."—1st Eccl. xxi. 8, 9.

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We take the liberty of using the names of the following gentlemen who will receive names and subscriptions for the *Monthly*:

London—Mr. L. A. CAMEROVZOW, A. S. Office, 27 New Broad street, E. O.

Dublin—Mr. WM. WEBB, 52 High street, and 8 Dunville Avenue, Rathmines.

Derby—Dr. SPENCER T. HALL, Burton Road.

Glasgow—Mr. JOHN SMITH, 173 Trongate.

Halifax—Rev. RUSSELL LANT CARPENTER, Milton Place.

Leeds—Mr. ARTHUR HOLLAND, 4 Park Row.

Newcastle-on-Tyne—Mr. W. S. PRINGLE.

NEUTRALITY.

'Mingled with whom, of their disgrace the proof,
Are the vile angels who did not rebel,
Nor kept their faith with God, but stood aloof.'

The effort to maintain a position of neutrality between the forces of Right and Wrong in any of the great conflicts of society, indicates a weakness of character to the last degree reprehensible. God has so organized the moral world that its laws traverse every inch of space inhabited by intelligent creatures, and the obligation imposed by these laws demand affirmative allegiance at all times, and under all circumstances. To live, under such circumstances, is necessarily to throw the weight of our lives on one side or the other, in the great battle of time between Right and Wrong. We are absolutely shut up to this necessity. We cannot help ourselves if we would. There is no spot in God's universe where we can set our foot upon neutral ground, and the very attempt to find such a plane of Ono, is to give the weight of our influence against the right, which is always affirmative and aggressive. The moment its embodiments cease to advance, they float backward. The ground of attempted neutrality is always on the devil's side of the controversy. If all good men would only cease to interfere, he would soon have the world under his sway. In morals, therefore, we cannot be neutral without being criminal.

Politics is one branch of morals, and a wide spreading and important branch at that.

The question as to what principles shall rule a great nation is one of gravest moral import. Whether Justice, Wisdom and Goodness shall guide the Ship of State, or whether that ship, freighted with the happiness and progress of millions, shall fall into the hands of political Buccaneers, is a question upon which no honest man can stand neutral. The old combatants, Despotism and Freedom, which have made earth a battle field, and history one long campaign of opposing legions, are still fighting their unfinished battle. The destiny of countless peoples, for ages still in the future, hang on the fortunes of this great battle. Our own country is just now the key, the possession of which will enable either of these armies to command the world. Four millions of slaves stretch forth their manacled hands for aid, and lift their despairing voices to every man who wields a press or lifts a voice, to give wings to their plea for freedom, and render vocal a demand for their rights. Thousands of nominally free brothers in our far off borders, ask us to protect them from the tyranny of the selfish demagogues who make merchandize of their liberty. The temple of national justice is profaned by the presence of judges suborned by the spirit and the minions of oppression. The holy forms of law are assumed as a covert for rapine and blood. The ballot box is prostituted to fraud and violence. Plethoric power, lusty with villainous success, tramples down justice in our streets. Who can be neutral under such circumstances?

Human society may be very properly divided into three general classes—the good, the bad, and the indifferent. The good are always in the minority, and the bad generally so control the indifferent as to use them in furtherance of their objects. The man who attempts to be neutral on a great question of public morals and political justice, says practically he does not care what principles prevail. He reaches the climax of human selfishness in shutting his ears to the voice of virtue and steeling his heart to the cry of humanity. He acts up to the spirit of the language of Cain, when he asked, 'Am I my brother's keeper?' He is to be held responsible for all the evil he might prevent, and for the failure of all the good he might accomplish. In this country, where every man has a voice in the conduct of public affairs, he who stands aloof is to be regarded as a public enemy. Treason to one's country may be perpetrated by other means than by armed resistance to its just laws. He who looks tamely on while the rights of millions are struck down, when his ballot could prevent the crime, and from a love of ease and quiet, or a regard for his own personal interest, refuses to raise his voice against the outrage, is untrue to God and man—a traitor to heaven and earth.

It is the professed neutral men who keep American Slavery in existence. The silence of a neutral ministry quiets the consciences of professed Christians, and permits the Church

to sleep at ease with this 'sum of all villainies' in her bosom. The last place on God's earth for a time-server is in a pulpit. If the pulpit cannot be raised above the controlling influence of corrupt public opinion, there is an end to all hope of permanent reform. It is the point to which the people naturally look for the highest and purest utterances of truth, and when it shrinks from duty, and cowers before the serried ranks of the oppressors of God's poor, there seems little hope left, unless it be in JOHN BROWN'S pikes.

The neutral men are never men of power. They make the sad mistake of supposing that floating with the current is the same thing as directing its course. They have yet to learn that the weather-cock is the tool, and not the King of the winds. It is he who has decided convictions of his own—who plants himself, down on the eternal rock of principle, and stands there, battling with the waves of human corruption, and he only who exerts real power. The man who seeks to serve himself of his own times, who lives for present success only, never leaves the impress of his character on after ages. 'He who seeks to save his life, will lose it; and he who loses his life for my sake and the gospel's, shall save it,' said Jesus; and all history has attested the truth of his words. To learn to lose with God, is the sublimest lesson of true Christianity.

Our great national want is a race of men with positive moral character. We are a limber backed people, suffering constantly from a spinal disease in our moral faculties; and for this fatal epidemic, our spiritual doctors have no remedies in their systems of medicine. A few more JOHN BROWNS might effect a cure by the processes of magnetism; and we hope that the blood of this glorious martyr will yet bear rich fruit, in its influence on American character.

—The Louisville Courier relates an instance of meanness on the part of a resident of that city which, we think, can hardly be equalled. He sold one of his slaves, a few days since, for a large sum of money. The black requested his old master to bring him his clothes from his late home. He complied, but charged him 25 cents for doing it.

—The infamous bill for excluding free negroes from Missouri under the penalty of becoming slaves, has passed the Senate by a vote of 25 to 7. At the last regular session the bill passed, but met with a veto from the Governor. This vote would indicate its passage over the veto. If it becomes a law it will reduce to slavery thousands of free colored persons, and their descendants.

OBERLIN COLLEGE.—The Oberlin Institute began the spring term with 750 students, besides a large number who are temporarily absent, swelling the aggregate to at least 800—a larger number, says the Lorain County *News*, than can be found in any school in this country.

PRO-SLAVERY ASSUMPTION.

It is a rule of logic that an argument based upon a false assumption can never be redeemed by any amount of ingenuity displayed in its construction. The basis of such an argument being false, however numerous and highly polished the columns of rhetoric upon which it leans, it must fall under the first assault of criticism. No multiplication of the towers and battlements of sophistry, however elaborate, can make up for the rottenness of the original power of the superstructure. This rule of argumentation is level to the comprehension of common sense, and ought not to be violated by the merest tyro in logic. And yet the country is being flooded with senatorial speeches constructed in utter defiance of this obvious rule. The last production of this sort which has come to our notice, is the speech of Senator BROWN of Mississippi, which opens as follows:

'I hold, first, that a slave is property under the Constitution of the United States. Secondly, that the owner has the same right to take him into the common territory of the United States, and there hold him as property, as the owner of any other species of property has to take his property to the territory. Thirdly, if under the Constitution the owner has a right to take his slave property to the territory, then he is entitled to protection, or else the right to go there would be null.'

The reader will see that the only proposition contained in this statement which required the support of argument, is just the proposition which Mr. Brown disdains to argue. Concede his assumption that 'a slave is property under the Constitution,' and the rest follows as a matter of course. This monstrous assumption he dismisses with the cool declaration that 'he holds' it to be true, without quoting a line of the Constitution in its support, and then goes on to build his entire speech on that assumption!! In this matter the Senator from Mississippi has only pursued the usual course of Southern argument. In the same paper which brings us a report of his speech, Senator BENJAMIN of Louisiana, and Senator MASON of Virginia, are reported as having made the same assumption. It is repeated daily in the House, and forms the corner stone of almost all the pro-slavery speeches. No argument in proof of this assumption is ever made by those who base their speeches upon it, but they carry it through by power of lungs, and mere audacity.

Nor is the assumption denied by the Republicans. Thus far no man among them has put his opponent upon the proof that the Constitution recognizes the chattel principle. In this respect, the argument on the Anti-Slavery side of the Senate and the House, has always been lame and defective. The Pro-Slavery argument cannot be broken up, so long as this broad assumption goes unquestioned. If the Constitution sustains the doctrine of property in man, then the Senator from Mississippi is right in the inference that all the rights which belong to the possessor of any other kind of property, attach themselves to its possession. The only vulnerable point of attack upon this position, is that of denying the premises with which the slavery propagandist starts, and it is a matter of regretful astonishment, that among all the members of Congress, no man can be found ready to contest this plain point.

It requires but a few plain words to put down this monstrous doctrine. The fact that

the Constitution does not contain the word slave, nor its legal equivalent, is, of itself quite sufficient to settle that question. It nowhere describes men as property, but speaks of all classes of human beings as persons. Even in those clauses which are relied on to support the Pro-Slavery argument, the descriptive word is 'person.' 'Person held to service,' no more describes a slave in legal language, than it describes a doctor of divinity. Doctors of divinity are held to service, while, in legal language, a slave is not held to service any more than a horse, or a steamboat. The Southern theory is, that slaves are 'goods and chattels personal, to all intents, purposes and constructions whatsoever.' Such property can not be held to service 'under law,' any more than as if it was a patent churn or a mowing-machine. Nor can it be described by the word person. Among all the lawyers in Congress, we do not believe there is one so indifferent to his reputation, as to risk it by the assertion that personality, and property, are interchangeable terms in law. The legal gulph between them is as wide and impassable as that between Dives and Lazarus. They are antagonistic terms in the legal language of the whole civilized world, and a legal argument which attempts to turn personality into property, and subject it to the legal conditions of property on the one hand, or to claim the rights, and exact the duties of personality, from property—goods and chattels—on the other, is precisely as absurd and wickedly false, as if it used right and wrong as synonyms. The moment the legal distinction between 'personality' and property is given up, there is an end to all reasoning on the subject. A legal argument based upon confounding these terms, is as hopelessly absurd, as would be a theological argument, based upon the assumption that God and the Devil are only different names for the same character.

And yet, this is the very corner stone of all Pro-Slavery constitutional arguments. The word used in the Constitution, in all the clauses which are claimed to cover slavery, is 'persons.' The word used in the Slave Code to describe the legal condition of the slave, is 'goods and chattels.' In order, therefore, to stretch the Constitution over slavery, it is necessary to make 'persons' in the Constitution mean, in legal language, the same as 'chattels' in the Slave Code. No constitutional argument in favor of slavery can move a step, until it has bridged this legal gulph. The effort of the slaveholder to lay his hand on his victim in the name of the Constitution, is stopped in the very outset, by finding himself on the brink of this bottomless legal chasm, and it only requires a stripling in argument to cause him to tumble in headlong. A bridge of baseless assumption affords the only channel of crossing that chasm, and it takes but a breath of plain common sense to blow such a bridge down stream.

Why will not some Senator rise above the trammels of party policy, and forego the popularity of political orthodoxy long enough to explode at once and forever this most unwarranted assumption, and silence the everlasting cant about the Pro-Slavery character of the Constitution? Whoever will perform this cheap and practicable, and yet important and necessary piece of work, will deserve well of his country.

MR. SEWARD'S GREAT SPEECH.

The country has been waiting for a speech from Senator SEWARD during several weeks past. His position as the acknowledged leader of the Republican party, his unquestioned abilities, together with the exciting political events which have followed each other in rapid succession for a few months past, all conspired to render the question, 'what will he say?' one of great interest to the country. Mr. SEWARD has met the emergency with his usual far-seeing and wise discretion, and with perhaps more than his usual great ability.—The speech shows plain marks of great carefulness and pains taking in both matter and manner. Its language is carefully balanced, and thoroughly weighed at every point.—While he maintains the principles of which he has so long been regarded as an embodiment fully, he puts them forth in chastened and carefully polished words, and in a manner to conciliate the prejudices, and quiet the passions which have been called up around his name at both ends of the Union. In this respect his speech is a model of calm and passionless statesmanship, and lifts Mr. SEWARD high above the mere political brawlers, who scream in a storm, and lash their passions to fury in the hour of excitement. He does himself great credit, in that he walks calmly on in the enunciation and application of his principles, without betraying the self-consciousness and weakness of stooping from the high position of the statesman, in order to kick at the jackals of party who howl around the heels of the man. The Democratic side of the Senate Chamber may well study the manners, and learn to imitate the dignified courtesy of the Senator from New York.

In the principles enunciated by Senator SEWARD, there is nothing new. He brings out the doctrine of the irrepressible conflict between free and slave labor fully and clearly, but in carefully rounded phraseology. He shows that the slavery agitation is a necessity inhering in our state of society, where the two systems—slave and free labor—are brought into juxtaposition. He maintains the power of the Federal Government over slavery on every square rood of Federal territory, but concedes the power of the States to regulate their own domestic affairs. He indirectly charges DOUGLAS with having re-awakened the slavery agitation from that bed which our fathers put it to rest in 1820, by repealing the Missouri Compromise, and opening the Kansas controversy. He declares that the territorial question, which so agitated the country in 1820, is reproduced in 1860, by the unfaithfulness of the Democratic party to the old plan of adjustment, and that the Republican party is but acting on the defensive in maintaining the original policy of free labor in the Territories. He condemns the old trick of attempting to reach legislative ends by a judicial decision, as in the Dred Scott case, and insists upon preserving the checks and balances between the legislative and judicial departments of the government, and maintains the doctrine that the people, through their representatives, and not the courts, are the law-making power. The threat of disunion is discussed, and the Republican party vindicated as loyal to the Union and the Constitution. The charge of sectionalism is met and delicately turned against

the Democracy, whose appearance of nationality is treated as accidental, while all the indications of *real* sectionalism, and all the threats of disunion, come from its ranks.—The Republican party is only accidentally sectional in appearance, in principles, profession and practice, it is true to the Union, and would soon be geographically national, if its advocates could but enjoy freedom of discussion in the slave States. Mr. SEWARD thinks that it will be no harder for the Democrats to submit to Republican rule, than it has been for Republicans to submit to Democratic sway.—He denounces the effort of the minority to govern the majority by threats and terrorism, as subversive of Republican institutions. He does not regard the Union as in great danger, and evidently contemplates the prospect of the inauguration of a Republican President with serene complacency, notwithstanding the terrible threats of the fire eaters. He closes in the language of strong faith, that our institutions will stand the shock of all the political storms that may arise, and that there are too many and mighty interests at stake, and too many patriots in this country to allow the Government to be subverted.

From the stand-point of Radical Abolitionism, it would be very easy to criticise and controvert some of Mr. SEWARD's positions. But as a Republican vindication from the charges of the Democracy, it is a masterly and triumphant effort. It is comprehensive in its views, calmly philosophical in its discussions, dignified in its tone, and magnanimous and forbearing in its spirit. It cannot fail to advance Mr. SEWARD's political prospects. It will re-assure the timid wing of his party, which has been rendered a little nervous by recent clamors against him, by its coolness of temper and conservatism of manner, while we can see no reason why it should diminish the confidence of the more radical Republicans in their great leader. We think that Mr. SEWARD's prospects for the Chicago nomination will be essentially brightened by the wide circulation of this speech. As a matter of party justice, he is entitled, we think, to that nomination. He is the ablest man of his party.—Upon his head, as its leader, the wrath of pro-slavery politicians has been poured out without measure, and he deserves that full and cordial recognition of his worth and his services to the Republican cause, which can only be shown by his nomination. We hope he will be the standard bearer of the Republican party in the coming campaign, not because we assent to all his doctrines, but because we think he is the best man for whom his party is prepared to vote.

POLITICAL SLANDERERS.

The papers have announced a libel suit as having been commenced by Hon. GERRIT SMITH against the New York Vigilance Committee, which took most unwarrantable liberties with his character and good name. Aside from the question of private and personal character and individual rights involved in these suits, we think that Mr. SMITH deserves the thanks of the public for his determination to make an example of these libelers. Political controversy in America has come to transcend all the bounds of civilized decency, and it is time that habitual slanderers—men who use the press to blast the reputation of political opponents willfully and maliciously—

should be brought to condign punishment.—If this most villainous practice is not effectually checked, the time will soon come when all decent men will be driven from political life. It is becoming a common maxim, in practice, if not in words, that lying is fair, and falsehood no disgrace in politics. Men whose word is as good as their bond in matters of business, do not blush to append their names to political declarations which they well know to be utterly false and slanderous. Even church members fall into this most iniquitous habit, and seem to regard it as no sin, but rather a good joke. We knew a case in Central New York, where a committee of ten, nearly every one of whom were members of orthodox churches, published a most malicious libel against a neighbor who was politically in their way, and when brought up under a writ, every man of them signed and published in their own political organ a confession of the entire and utter falsehood of the original libel. These pious falsifiers not only published a most willful lie to start with, but in the end confessed, through their own country organ, that they were all liars, and then, we suppose, wiped their mouths and went back to their prayers and their sacraments.—We presume that these same fellows would expect to be believed hereafter in a court of justice, just as much as if they had not confessed to all the world that they were cool, willful and malignant liars. But a man who will in this deliberate manner impeach himself, and publish the impeachment to the world, ought not to be allowed to testify again in any court of justice in the country.

While we would protect and defend the freedom of speech and the press from every encroachment upon their legitimate exercise on the one hand, it is equally important that the character of individuals shall be protected from the false and malicious attacks of unprincipled scribblers. For a generation past, some of the most patriotic, virtuous and pure minded men in this nation have been almost inundated with the vilest and the most malicious slanders that a satanic press could invent. No class of men in America have ever suffered a tithe as much from this cause, as Abolitionists. From the very commencement of the modern anti-slavery controversy, they have been the target for most venomous and most persistent slanders. They have been called fanatics, infidels, amalgamationists, incendiaries, cut-throats, and traitors in every variety of tones, and in every style of libelous rhetoric. The chief weapons used by their assailants for thirty years have been bad eggs, brickbats and slanderous epithets. The history of modern discussion has no parallel with the extent, persistence or malicious falsehood of the libels heaped upon them. The constituted authorities have never, until recently, protected them from mob violence, or given them redress for the more cowardly and criminal tongue of slander. As a class of citizens, they have stood above reproach in private morals and public virtue. No age or country has ever produced a class of men of higher moral character, or more uncompromising practical virtue. But this was no protection from the poisonous breath of slander. The political press could hardly speak of them for many years, except

—to unpack the heart with words,
And fall to cursing, like a very drab—
A sullivan;

and the religious press was, if anything, still more wickedly industrious in traducing their characters.

In this matter, forbearance has been exhausted in vain, and public policy, as well as a regard for personal rights, demands an energetic application of the law. Somebody ought to establish a precedent in favor of the protection of individual reputation from the harpies of the club room and the press, and we are glad that Mr. SMITH has undertaken the work.

DEATH OF LITTLE ANNIE DOUGLASS.

DIED—In this city, on Tuesday morning, March 13th, of Congestion of the Brain, ANNIE, youngest child of Frederick and Anna Douglass, aged 10 years, 11 months, and 21 days, after an illness of nearly three months.

It is not often we record a death more afflicting in its circumstances than was this.—ANNIE was a child of great promise—the darling of the mother, the pet of the father dearly loved by sister and brothers. She was sadly distressed by the dreadful termination of the 'Harper's Ferry Tragedy,' and feared greatly for the safety of her father. Naturally of an excitable temperament, and very ardent in her attachments, we are not sure that the excitement produced by the hurried departure of the father, and the continued anxiety of the family, had not much to do with her death. The disease was one of the brain, and baffled the skill of physician and friends. Very sincerely do we sympathize with the heart-broken mother, the weeping sister and brothers. We know how hard it is to give to the cruel arms of death our loved and cherished ones; we know how vainly the heart turns for comfort in its first sad hours of sorrow. We can realize also with what a crushing weight this news of the loss of his darling child will fall upon the father; how gladly would we soften the blow—but it cannot be. We must all bear our own griefs alone, however great, as all must alone pass into the unseen and untried future.

THE FUNERAL.

On Friday last, the 16th, the last, sad rites were performed, and all that remained of the cherished one was committed to the earth.—We have seldom seen a lovelier day; the sun seemed to shine as brightly as in May; the air was soft and balmy; the robins greeted us with their gleesome notes; all nature seemed to put forth an effort to drive the gloom from our hearts. At the hour appointed for the service, the friends in large numbers collected at the residence of Mr. DOUGLASS.—The Rev. Mr. EDWARDS of Plymouth Church had been selected by the family as the officiating clergyman. The services were opened by the singing of the words, commencing, 'Sister, thou wast mild and lovely,' by a trio of the friends; then the clergyman read the eleventh chapter of John's gospel, after which he gave such consolation to the family as he found in this gospel. He said, 'We could not expect that Jesus would do for the loved form before us, what he had done for the brother of Martha and Mary, but that his divine presence in the soul would give comfort and consolation, even as his sympathy comforted the friends of the sleeping Lazarus.'—We do not propose to give a report of these remarks; they seemed to us very appropriate for the occasion. We were glad to hear Mr. EDWARDS, in alluding to the circumstances of the death, condemn this slaveholding na-

tion. We hope the multitude who listened to him, resolved to enter upon the work of Abolition in right earnest. It is surely useless to preach anti-slavery unless we practice it.—Frequent allusions were made to the father of little ANNIE, so far away, 'who would be so sad to be present, and yet still *more* sad to be absent.' The prayer was touching and impressive: everything seemed to us well-timed. A large procession followed the remains to their resting place at Mt. Hope, and there again the Christian's God was invoked to bless and comfort the present and absent ones of the family. We counted in the procession thirty-five carriages, besides many of the friends assembled went on foot to the grave. Is it not a significant fact that in Virginia on the same day, and near the same hour, the last two brave workers with the hero JOHN BROWN, who have been condemned, were executed, and men and women, professing the same religion with the people of the North, said Amen to the terrible deed? In one part of the country the people laud and magnify an act, which in another but few miles removed, is condemned as felony. No wonder we have so many *Union-savers*; 'tis a strange state of things. How long must we wait for the end?—c.

WENDELL PHILLIPS ON DISUNION.

The brilliant speech delivered by Mr. PHILLIPS in the Brooklyn Athenaeum, in favor of the dissolution of the Union, is quite open to criticism. It is like all the speeches of Mr. PHILLIPS, more epigrammatic and sentimental than logical, or practical. It fails, in our judgment, to grapple with the real question involved in the project of disunion, and discusses side issues from commencement to close. In defining the Union, Mr. PHILLIPS says:

'There is no mystery about the Union. It is a piece of parchment laid up at Washington, written in plain text hand, all correct, every i dotted, and every t crossed. It is the agreement of three millions of people how they should be governed. That is the Constitution.'

This statement is clear and explicit, and led us to expect that this 'piece of parchment,' or 'agreement,' was the object of Mr. PHILLIPS's attack. We suppose that he would go on to show wherein this agreement was wrong. But he does nothing of the kind, but turns his whole attention to certain violations of the 'agreement,' wickedly committed by administrators of the government. Just here Mr. P. falls into the usual Garrisonian fallacy on this subject. Instead of showing that the Constitution is pro-slavery, or corrupt and wicked, they uniformly leave the Constitution and go on to show that the administrators of the government, and the religion and literature of the country has long been on the side of the oppressor. Granting all this to be true, it by no means follows that the Constitution ought to be burned. If two men had entered into a written contract, drawn by Mr. P., and one of them should come to him as legal counsel for a remedy against certain complaints which he preferred against the other, would Mr. P. advise him to burn the contract because the other party had violated it? As a lawyer, his first inquiry would be, has the contract been violated? If this proved to be the case, he would advise his client to seek his remedy *under* the contract, rather than by its destruction. To all the complaints

urged by that client, he would reply, 'make him live up to the contract; hold him to the bond, and in order to do so, be careful to live up to it yourself.' Now, why does not Mr. PHILLIPS advise the same course with reference to the Constitution? Why does he argue the side issue of the pro-slavery action of the government officials, which action is in violation of the Constitution at every step? So far as this speech is concerned, he makes no complaint against the Constitution itself, but turns his whole artillery against the administrators of the government. This line of argument does not lead us to the conclusion that the Constitution is corrupt, but does prove that we need a change of administration under that Constitution. All these pro-slavery acts of successive administrations are flagrantly *unconstitutional*, and cannot be remedied by making a bonfire of the Constitution. Does Mr. P. suppose that it would remedy the cowardly and cruel hypocrisy of the American Church, to blot out the ten commandments and burn the New Testament? Are these documents by which the sects profess to be governed, to have all the meanness and hypocrisy of these sects charged upon them? Is he a sound or safe reasoner who quotes the pride, bigotry, selfishness, cruelty and cowardice of ecclesiastical history, as evidence that the Sermon on the Mount ought to be trampled under foot? Ought he not to prove first that all these things flow legitimately from the teachings of Jesus in that sermon?

It is with the Constitution itself that Mr. P. should grapple. It is no more to be blamed for the villainous perversions of its provisions made by corrupt administrations, than the locomotive is to be broken to pieces because a drunken engineer has run it off the track?—Such a disaster demands a sober engineer, rather than a new engine.

Assuming the Constitution to be all right, which Mr. P. does not attempt to disprove in this speech, what good will it do to break up the Union? Will that event make slaveholders less rapacious and cruel? Will it give back-bone to Northern clergymen, or only give them a new chance to evade the claims of the slave, by saying, 'we are out of the Union; the South is now a foreign nation, and it is none of our business?' Will it change the character of Northern politicians, or only help them to an excuse for saying, 'we have no more to do with the matter; the question is settled, and we cannot interfere with a foreign government?' Where is the magic power in disunion, that is to change demagogues into patriots, and pusillanimous sectaries into heroic Christians?—What regenerating force has this doctrine, that its advocates should be so confident of its power to cure the rotten systems of political ethics which undermine all political virtue? Mr. PHILLIPS may be correct in the opinion that Senator SEWARD would have made a more radical anti-slavery speech if there had been no South to conciliate; but what would such a speech be worth to the slave if the Union was dissolved? What does Brazil or Cuba care for anti-slavery speeches in America? And would Virginia care for anti-slavery utterances in the North, if the political telegraph, which makes them thrill along the nerves of the South, was cut off at Mason and Dixon's line?

The same questions are pertinent in regard to the Church. If the separation was merely political, it by no means follows that Northern clergymen would not seek Church extension at the South. Denominational ambition scoffs at political division lines, and South-Side ADAMS would be quite as anxious to air his cant in Southern latitudes, as he is to-day. Rome knows no national boundaries in her efforts of propagandism, and many-headed Protestantism is thoroughly baptised with her spirit in this respect.—Even were it otherwise, the South would care about as much for anti-slavery preaching in the North, if the Union was broken up, as does Cuba to-day. There would be a great gulf between her and the PARKERS and CHEEVERS of the North, in the chasms of which their pulpit thunders would be lost, much to the relief of Southern consciences.

Nor does it follow that the military strength of the North would be on the side of freedom. Her armies would guard the frontiers against JOHN BROWNS, as they did the frontiers of Canada against the invasion of the patriots of '38. And even admitting that the South could not hold her slaves alone, how eagerly would the Despot of France seek a protectorate over the Southern States, and garrison her fortifications with her armies.—Nor can we doubt for a moment the readiness of the South to submit to such protection, in order to keep her slaves. Your view of this phase of the subject is quite too circumscribed, Mr. PHILLIPS.

Will disunion overcome the Yankee instinct of trade, and make New York merchants and New England manufacturers less eager to sell their wares? Would they not eat dirt all the more voraciously in order to get Southern custom? Would not these gentry make the *kon-tou* all the more obsequiously to Southern buyers of shoes and negro clothes? The dissolution of the Union would by no means shut the market against the panderers to the slave power.

The truth is that disunion would be a grand dodge of the whole question of slavery on the part of the North, and instead of righting up the Northern conscience, it would only roll off the burden of conviction, long before the sinner reaches the gate of regeneration.—Purity is not attained by running away from duty, in order to avoid the temptation which comes with responsibility, but in meeting the responsibility and performing the duty. The North has the political power necessary to abolish slavery under the Constitution, and her own moral and political regeneration can come only through the faithful exertion of that power. She is a partner in the guilt, and honor binds her not to withdraw from the joint concern until she sees every farthing of the debt of humanity paid to the slave.—When that is done, we care not how soon the Union is dissolved. Until that is done, we would have her grappled to the South as with hooks of steel. Let her carry out the objects of the Constitution as declared in the preamble, and 'establish justice and secure the blessings of liberty' to the people of the U. S., and compel the South to submit to the 'agreement' as expressed in its words, and then we shall be ready to consider the question of disunion as one of mere political expediency. But while slavery lives, the Union must be preserved as its final executioner.

LAW AND LAW-MAKERS.

It is a characteristic of childhood to seek to perform impossible tasks. Not content with the performance of the duties which lie within the range of his capacities, the child is ever ambitious to step into the shoes of responsibility, worn by his elders. Attempting this, he leaves his appropriate sphere, and expends his energies on, to him, impossible enterprises. The consequences are, that the only work he could do, is neglected, and in attempting what is beyond his reach, he obtrudes himself upon the domain of his betters—and retards and embarrasses them and their work.

Human legislation even up to this noon of the nineteenth century, bears all the marks of having fallen into childish hands. Our law-makers have obtruded themselves into the domain of nature's great moral work-shop, and make about as sad work of it, as would a Dutch peasant boy in attempting to regulate the great clock at Strasburg. No doubt the little Prussian could make a great din and clatter among its machinery with his hammer and his chisel, but would he be likely to produce order and insure the regular beat of time?

God has arranged the clock-work of civil institutions. The temple of true civil law was built by the hand of the Divine Architect.—The rules that should govern nations, the true constitution of states, were forged in heaven's work-shop, and the business of human legislators is not to make laws, but to discover and enforce the laws which God has made.—Whenever, therefore, men assume the right to manufacture, rather than to discover and apply laws, they poke their irreverent fingers, and their uncouth productions into the delicate moral and civil machinery, which God has constructed to govern the nations, and only introduce jar and confusion, disorder, and anarchy.

To illustrate. God made each human being with one head, two hands, and two feet. In the nature of things no one person can own more than one head, and two arms, and two legs. To do so, he must rob some one else of these members of the human body.—This is a fixed law of nature. Now, let a set of legislators forget this great law, and enact that one man shall own a dozen pair of hands, that these hands shall toil for him, feed and clothe and enrich him, and the social machinery of his neighborhood becomes instantly deranged. A dozen stomachs must be unsatisfied. A dozen backs must go unclothed, and a dozen minds must lose their own volition, and their entire affectional, intellectual and moral nature must be deranged and perverted to their misery and ruin.

Right here commences the antagonism between the law of God and nature, and the lawlessness of slavery. A legislative vote will not diminish this terrible effect of putting a dozen human souls in subjection to one.—Whether the thing be done by a band of pirates, or by a troop of barbarous robbers on the one hand, or by a State legislature, or a congressional enactment, or by a set of pious country clergymen, does not in the least diminish the tragic results. It is equally defiant of law in both cases. God and nature cry out against it in one prolonged rebuke of indignation.

Law has a certain and fixed character, and is

made up of certain elements which must ever co-exist in its construction. Reason, justice, humanity, and impartiality, are elements of law everywhere. Where these are lacking there is no law. There may be unjust edicts and enactments; but these are not laws, but lawless conspiracies against law. Law can no more be constructed out of oppression and inhumanity, than true religion can be made out of irreverence, falsehood and dishonesty; and enactments framed out of iniquity deserve defiance and rebellion, rather than acquiescence and allegiance. Legislative quacks who attempt to defy God and nature, in the name of law, deserve blows and halts rather than votes and official station, and whether in the State legislature or the national Senate, should be treated as unhung criminals, rather than as civil rulers. These common sense principles applied by the people, will bring legislation back to its legitimate sphere, that of writing out and enforcing the law of God, which governs man's civil relations. Let the people act upon these principles, and impudent demagogues will cease to present fugitive acts for their allegiance, and crusty and bloated old tyrants will cease to make Dred Scott decisions from the bench. Quacks and charlatans will cease to enact their grimaces in legislative halls, and government will shake off its subordination to every popular vice, and law will become a protection to the weak and a fountain of justice, and a tower of strength to public virtue.

OBITUARY.

DIED.—On Monday, March 19th, in Williamson, Wayne County, N. Y., FREDERICK, third son of Eld. A Pryne, aged five years and ten months.

We do not suppose that this great, noisy, busy, scheming and struggling world has any desire to have the bereavements of a single humble family circle thrust upon its notice; but we know that we have many personal friends who will read this announcement with a throb of genuine sympathy. They will remember our indescribably painful affliction, which took from us our eldest boy a little over a year ago. That terrible affliction, so painful in all its attendant circumstances, had become a little blunted by time, and its dark cloud had begun to turn to us the silver lining of reconciliation, when this new blow came with overwhelming force, and we are again stunned with grief.

For such afflictions there is no present remedy. The heart asserts its supremacy over systems of philosophy, and dogmas of faith, and must, for the moment, have its way. Many a parent knows how hard it is to unclasp a little hand which has long been intertwined with one's heart strings—to close forever, a pair of laughing eyes, in whose innocent depths you have so often seen your own face reflected—and to have eternal silence freeze up a silvery voice, whose tones have so often thrilled their notes of joy around one's hearth stone—and all such will respect our grief.

We have now three little boys in heaven. We know they are in better hands than ours. We have confided their future to that God who loves little children, and we are sure He will provide them better teachers than can be found on earth, and give them to the care of wiser and tenderer guardians, than earthly father or mother. Our faith groups them together in heaven, picturing our unselfish

eldest born, who lost his life in a heroic effort to save his brother, as the guardian spirit of his little brothers—leading them through heaven's pure walks, adorned with flowers of sentiment, and fruits of pure and golden thought, until fancy brings back the innocent smile and happy laugh of other days—and restores the childlike faces to us again, only purified and ennobled by that beauty with which heaven retouches the cheek of the early dead. They are gone from us, but not very far. The beautiful land where their play ground lies guarded by angels, is only a little way beyond this dreary country, and we shall join in their childhood's sports again in a few days.

Thank God! they are not slaves. No tyrant can blast them with his curse—no brutal overseer can curdle their young blood with his heartless cruelties. That would be worse than a thousand deaths. Painful as it is to close their eyes in death, and send their little forms cold and stark to the grave, we had ten times rather do that than to see them doomed to hopeless slavery. And in the selfishness of our grief, may God help us, that we may not forget the thousands of parents whose hearts cling to their children, with a love as undying as ours, and who have been compelled to see them plunged into the hell of slavery. No, our children are safely gathered under the wings of infinite love, and may God help us to be content, while we struggle on in the work of plucking thousands of other children out of the grasp of fiendish hate.

THE OTTAWA RESCUE TRIALS.—In the case of Joseph Stout the Jury after being out forty-one hours, unable to agree, were discharged. Four held out against a verdict of guilty. A new trial will not take place before next month.

In the case of James Stout, the jury after about thirty hours deliberation, gave a verdict of not guilty! A *nol. pros.* has been entered in the case of one of the brothers King. Mr. Hossack, the only one convicted of the number indicted, will receive his sentence during the present term. The sentence will probably be light, as the U. S. District Attorney made suggestions to that effect to the jury, the object being to enforce the act rather than its penalties. The *Chicago Tribune* remarks:

This ends for the present this series of remarkable trials, without precedent in the judicial annals of our city. The parties who have been made defendants are without exception men of high character and worth. Their only crime was, that, in aiding a fellow man to his liberty, they did not consider duly the color of his skin. The trials have passed quietly, and made scarcely a ripple on the surface of our busy city life, but the effect will be all the more deep and permanent in the minds of thousands of citizens of the free Northwest, increasing the odium cherished for the law whose penalties these were alleged to have incurred.

—On Friday last, the resolution to submit to the people a proposition for an amendment to the Constitution, so as to abolish the property qualification for colored voters, was taken up in the Senate of this State and passed by a vote of 17 to 9. The resolution has already passed the Assembly by an overwhelming majority, and it now remains for the people to make it a law by voting in favor of it at the fall election. The following are the Yeas and Nays on its passage in the Senate—Republicans in Roman; Democrats in SMALL CAPITALS:

YEAS—Messrs. Abell, Bell, Ferry, Goss, Hammond, Lapham, McGraw, Manierre, Montgomery, Munroe, Prosser, Ramsey, Richmond, Sessions, Truman, Warner, Williams—17.

NAYS—Messrs. BLOOD, CONNOLLY, Fiero, GARDINER, GRANT, KELLY, LAWRENCE, ROBERTSON, SPINOLA—9.

FREDERICK DOUGLASS IN NEWCASTLE-UPON-TYNE.

(From the Newcastle Daily Express, Feb. 24.)

Last night, in the Lecture Room, Nelson Street, a lecture on American slavery was delivered by Mr. Frederick Douglass. Admission was only obtainable by ticket, but notwithstanding this check, every inch, both of sitting and standing room, including the platform, was fully occupied, while large numbers were unable to gain admission. The Rev. Mr. Pringle was called to the chair, and briefly introduced the lecturer.

Mr. DOUGLASS, on rising, was received with loud cheers. After some introductory remarks, he went on to say—He had proposed to answer certain questions which had been put to him in his peregrinations through this country by different classes of persons. He had met with two classes in this country. One class came to him with beaming eyes and benignant expression of countenance, and said, What can we do towards the abolition of slavery in America. There was another class of persons, who came and said, We have had the question before us in Great Britain. We had 800,000 in the British West Indies. We have expended £20,000,000 for their liberation. That was one question; the slavery in America is quite another thing, and our question to you is, What have we to do with American slavery?—These questions seemed alike, but they implied a very different state of mind on the part of the parties who put them. One felt an earnest and burning desire to do something to liberate the slave, and the other was looking around for an apology for giving the whole question the go-by. A reply to the last inquiry would comprehend an answer to the first. The argument was, that slavery was an American question, not a British one. But why was it an American question? The slave was a man, a member of the human family, a part of that blood of which God made all nations of men to dwell on all the face of the earth. The human family, he took it, could not afford to adopt the non-intervention doctrine so far as to shut themselves out from forming and expressing an opinion—and a very strong opinion too—against whatever form of injustice might be practiced in any part of the globe against any part of the human family. But he had special reasons for bringing the question of American slavery before the British public. There was a reciprocal influence exerted by nations situated as the American people were towards the British nation—related as they were to the British nation. Steam, wind, lightning, were rapidly drawing the ends of the earth together. The Atlantic, which was once said to be an ocean to divide them, was rapidly becoming a bridge to connect them. The two nations were brought almost alongside of each other—they were certainly within speaking distance of each other—and no argument was needed to show that the opinion of the one country could never be a matter of indifference to the people of the other. (Cheers.) But, besides that, our proximity to and intercourse with the United States, corrupted as the United States was by the existence of slavery, endangered the high moral purity of England on the question of slavery. Great Britain was visited every year by not fewer than 40,000 Americans. They came from under the institutions of America, and were received here into society, admitted into our social circles, dined at our tables, slept in our beds, sat in our pews, sometimes ascended our pulpits; and these men, many of them religious men professedly—some of them doctors of divinity—traveled over the length and breadth of our land, and wherever they went they poured the 'leprous distilment' of their pro-slavery poison into the ears and hearts of the British people. And, because of that malign influence, it became very proper that we should be very vigilant; that our attention should be directed to the subject, and that right views and solid facts, in respect to the character of slavery, be kept constantly before the British public. He saw the evi-

dence on the right hand and on the left, of the possible deterioration of British sentiment on that subject. He read it in the London Times; he read it, too, in our streets. A change had taken place since he was here—fourteen years ago—in that respect. At that time he traveled over the United Kingdom, on highways and byeways—by railways, steamboats, stage coaches, and omnibusses—he went into the House of Commons and House of Lords—he was in the Colosseum and British Museum—he was elbowing our citizens on the right and left—he was at the tables of many of our most respectable people, enjoying their hospitality—and he never heard a word, he never saw a look, never a single expression, that indicated the slightest dislike to him on account of the color with which God had clothed him. (Cheers.) It was a proud boast, when he went back to America, that he could say to Americans—however you may be disposed, in the light or in the darkness of your malignant prejudices to treat me, on the other side of the Atlantic, among people as refined and as intelligent and as white as yours, I discovered not the slightest ill feeling towards me because of my complexion. That was a proud boast to make, but he could not make that boast now. American prejudice might be found in the streets of Liverpool and in nearly all our commercial towns. What with pro-slavery ministers who had visited us, and with that pestiferous nuisance, Ethiopian minstrels, they had brought here the slang phrases, the contemptuous sneers all originating in the spirit of slavery; and it was necessary, when we had seen the negro represented in all manner of extravagances, contented and happy as a slave, thoughtless of any life higher than a merely physical one—it was meet and right that some slave should break away from his chains and rise up and assert his manhood and the manhood of his race in the presence of those prejudices. (Cheers.) But there was another reason why they called upon Englishmen to look into that question of American slavery and give the aid of their sympathy, their countenance, and co-operation in its abolition. Slavery was a system of such mighty power in the United States—a system so well calculated to blind and darken the moral sense of those who were brought immediately in contact with it—so paralysing to the arm uplifted to strike it down—so corrupting to all the institutions in its vicinity, that the power to overthrow it did not exist in its more immediate locality. The Redeemer must come from Heaven. The power that reformed the dram-shop must come from the regions of sobriety—the power that reformed the house of ill-fame must come from the regions of purity—the Redeemer was from above, and the power that was to overturn slavery must come from beyond the corrupted limits of the slave system itself—(cheers)—must come from a country uncontaminated by slavery. As we had washed our hands of that sin ourselves, in the light of our purer morality, our higher, broader, purer character, we must hurl the denunciations of Almighty God against the crime, and from our vantage ground, from our pulpits, we had the power of dealing a mighty blow against the system of slavery. If we should leave the matter to America, at the bidding of non-intervention, we might go a step further and leave it, not to America, but only to those portions of America in which slavery existed, and that theory, if carried out, would result in calling home all our missionaries, and Bible Society agents, and dissolving all our machinery for the civilization and evangelization of the world. It was unsound, it was the doctrine of Cain, 'Am I my brother's keeper.' Mr. Douglass went on to warn his hearers against supposing that there were powers in the church of America to put down slavery. What, he asked, was the fact in regard to the Christians in the slave States? were they able to grapple with slavery? The damning fact stood out to the world that, for 200 years,—in the midst of all their piety—in the midst of all their religious show and gospel institution—

the slave had rattled his chain, and groaned for freedom's gift in vain, and the church had not uplifted its hand in earnest to put down the system. Should the Christians of England leave such churches unrebuked? should they shut their eyes to that foul and disgraceful neglect? Why, was the church unable to grapple with slavery in America? One reason was, slavery was rich and powerful, and the church being made up of men and women was capable of being tempted—nay bribed—into silence on the subject. Leave the question to such a church! Why such a church was the bulwark of American slavery, it was there slavery gained its mightiest support. Why had they slavery in the United States? Because it was reputable in the United States. And why was it reputable? Because it was not so disreputable out of the United States as it ought to be. They had slavery in the church of the United States, because we did not object to hold fellowship with the men who enslaved and embruted their fellow-men. What he asked of us was, to apply Christianity to the system of slavery in America. How happened it that when a cry came to send Bibles to Turkey we could listen to it, but when the same cry came to send Bibles to the United States we were silent? How happened it? Why make a discrimination in favor of the one and against the other? Why favor sending the Bible eastward and not be equally in favor of sending it westward? Ah! there was a lion in the way; there was something in America—something in slavery, more terrible to meet—something in that Christian country, where there were revivals upon revivals—an obstacle in the way of the circulation of the Bible in the midst of all those revivals more dreadful to meet than anything we met in the land of the false prophet.

The lecturer here proceeded to make some remarks similar in tenor to those he offered on Sunday afternoon in regard to American revivals. They had, he said, in the U. S. a strange mixture of apparent piety with cruelty and outrage. They had men sold to build churches—women sold to support missionaries—babes sold to buy Bibles. Revivals of religion and revivals of the slave trade went on together—the church and the slave prison stood on the same street side—the groans and cries of the heart-broken slave were drowned in the religious shouts of their professedly-pious masters—the church-going bell and the auctioneer's bell chimed in with each other—the pulpit and the auctioneer's block stood in the same neighborhood—the blood-stained gold, resulting from the sale of human flesh, went to support the pulpit, and the pulpit in return covered the internal business with the garb of Christianity. He thought they had been making too much of American revivals. We should begin to demand that those revivals should bring forth fruits meet for repentance. Among those fruits would be the abolition of slavery, and till we saw a disposition on the part of the American people to put away that crime of crimes, that curse of curses, that foul, haggard, withering, blasting, damning, hell-black iniquity, we were not in a condition to give our unqualified approbation to the religious show, the pious demonstration that were going on in the United States. Passing from this part of the subject, Mr. Douglass quoted, with warm approbation, the sentiments of Daniel O'Connell and Lord Brougham as to the iniquity of claiming property in slaves, and went on to make some remarks on the recent affair of John Brown. He would say, to begin with, Brown's plan was hardly understood in this country. John Brown was not quite so fool hardy, not quite so wild and fanatical, as a great many men on this side the Atlantic seemed to suppose. His original plan was far more feasible and rational than at first sight it would seem. By looking at the map of the United States, we would see that, stretching out from Pennsylvania, in a south-westerly direction, through all the slave states, there were vast ranges of mountains grouped together, extending in width, from

100 to 150 miles; in length, reaching 2,000 miles, into the far south. These mountains ran through the very heart of the slave country. On the plains on either side were slave plantations. John Brown conceived the idea that these mountain ranges, so broken, so wild, afforded an excellent pathway for a grand stampede from the slave states—a grand exodus into the free states, and, through the latter, into Canada. These mountains were full of natural hiding places. There were glens, deep ravines, precipitous rocks piled on each other—ten thousand Sebastopols piled, as it were, by the hand of nature—for just such a purpose as that to which Brown proposed to put them, where the negroes, in thousands from the plains might run, and bless the Lord for having reached a place of security from the clutch of the tyrant. Brown had the idea that, by sending a few men into the plains, and conversing with a number of slaves, he could induce a large number to come into these mountains where it would be difficult to find them, and difficult to overpower them if found. And there he would cultivate a brave and chivalrous band of sable freemen, who should finally lead their brethren out of captivity into a land of liberty. His mistake was the taking of Harper's Ferry, undertaking with so small a number as 21 men besides himself to take possession of a town of 2,500 persons. He succeeded in taking the town, but lingered too long in the arsenal—lingered till he was surprised and all relief cut off from him, and was thus overpowered. He did just as many other generals have done, made a mistake, that was all. But did not Brown do very wrong to go into that peaceable neighborhood, while all were at rest in their beds, sleeping with their wives and children in an unsuspecting community, and there lift the standard of revolt, there let loose the most ferocious of all wars—an insurrectionary war. Well, at first blush it did seem to be a very criminal act; but he (Mr. Douglass) denied, to begin with, the justice of the statement, that Brown interrupted a peaceable neighborhood. The slaveholders of America did not, and could not constitute a peaceable neighborhood. Who were the slaveholders? An armed band of insurgents against the rights of their fellow-men. (Cheers) That was the way he looked at it. There was not a day in any year, not a minute in any hour at which the blood of his people did not leap forth at the call of the scourge. Brown did not enter a peaceable community, he entered a community already at war—a war of oppression on the one part and of rebellion on the other—a war in which bowie-knives, revolvers, and cat-o-nine-tails were brought into play; and he merely entered there to put a stop to those atrocities. Mr. Douglass went on to contend, in answer to certain representations, that so far from slavery being guaranteed in the American constitution, the system might be put an end to by honestly carrying out the provisions of that constitution, and concluded by expressing a hope that as he had more to say on the subject, he would have another opportunity of addressing the people of Newcastle. He resumed his seat, after having spoken about two hours, amid enthusiastic applause.

Mr. FENWICK proposed a vote of thanks to Mr. Douglass, which was seconded by Mr. Goddard, and warmly responded to.

The Rev. Mr. RATTRAY (Demerara) then proposed the following resolution:—'That this meeting being fully convinced that what is morally wrong cannot be commercially right, and being equally sensible of the importance to the people of this mighty empire, of obtaining an abundant supply of cotton, rejoices in, and cordially sympathises with, the efforts made in Lancashire and elsewhere to procure this material from sources which are unpolluted with the foul taint of slavery, and would respectfully call the attention of the Chamber of Commerce at Manchester to the necessity which exists of putting an end, at once and forever, to the importation of slave-grown cotton; and that the secretaries of the Newcastle and Gateshead Anti-Slavery Soci-

ety be requested to forward a copy of this resolution, signed by the chairman, to the secretary of the Manchester Chamber of Commerce.'

Mr. EDWARD RICHARDSON seconded the resolution, which was unanimously agreed to.

A second resolution was afterwards adopted, expressing abhorrence of slavery, and recommending the struggle for liberty now going on in the United States to the earnest attention and sympathies of the British people.

A vote of thanks was then tendered to the chairman, and the meeting broke up at a late hour.

MR. GIDDINGS ON THE PRESIDENCY.

To the Editors of the Evening Post:

While editors and letter-writers are informing the people which of the Republican candidates can and which cannot be elected if placed in nomination, I desire to express my opinion also.

Since the tenth of November I have travelled in eleven states. 'The old guard,' the men who have given form and vitality to the Republican party, felt perfectly free to converse with me, where I have been, and appeared anxious to express their views in regard to the Presidential election. Among that class of men there exists no doubt that the Republicans will elect their candidate, provided he stands out boldly upon the Republican doctrines avowed at Philadelphia in 1776, and repeated in 1856. Nor have they any less doubt that the Republicans will refuse to go outside their own organization to select a candidate, or, if a candidate outside the party be selected, they hold his defeat inevitable. They say there are half a million of voters among the most ardent and active Republicans, who will under no circumstances cast their votes for any who, by his past life or present avowals, does not stand pledged to relieve the federal government and the people of the free States from the crime of sustaining the slave-trade, both foreign and domestic, upon the high seas, in our territories and in the District of Columbia—who will not in the words of our platform carry out 'the primary object and ulterior design of our federal government, by sustaining, to the extent of its constitutional powers, the rights of all men to life, liberty and happiness; leaving the institution of slavery entirely with the States in which it exists. No man who denies to the people of the free States the same right to be entirely purified from the guilt of slavery that the slave States have to sustain that institution, can receive the votes of any true Republican.

That class of Republicans say that our doctrines have been clearly expressed; that the party was founded upon 'self-evident truths,' to the support of which all true Republicans stand pledged; that no man can be called a Republican who hesitates to avow his adherence to them; that any change or modification of those doctrines will be to the same extent a change or modification of the party; that the abandonment of these principles will be a disbandment of the party.

This class of men speak from experience when they say, it is a thousand times better to fail while supporting great principles, than to elect a candidate without principles, who, when he comes into power, will place in office more of his own character, without maintaining Republican doctrines, and leave the party to disband and re-organize. They say they will not be 'Tylerized.' They are honest, they seek no office, and declare they will not be made the dupes of wire-workers.

They feel indignant at hearing any man who stands upon the republican doctrines stigmatized as a 'radical.' They say all Republicans hold the same political faith—if one be radical, all are radical, if one be conservative, all are conservative.

They express equal indignation when it is said that a certain man has emancipated his slaves, and is therefore a suitable candidate. They ask, at once, *is he a Republican?* Will he endeavor to emancipate the people of the free States from the depotism of slavery?

They regard the proposition to take a candidate whose doctrines are not fully known, or known to be in favor of extending slavery by admitting more slave states—giving the slaveholders of such state, for every hundred slaves they profess to own, the same influence over our national and commercial interests which sixty of her educated and liberty-loving freemen possess, as nothing more nor less than an insult to the intelligence and self-respect of the Republican party. For men they care but little, for principle they would sacrifice life itself. Among the Seceders, the Free Presbyterians, the Wesleyan Methodists, the Quakers, the New School Presbyterians, and the religious denominations of Ohio, there are Republican electors who will not attend an election if a doubtful man be nominated—more than sufficient to render our State doubtful. These men are actuated by religious principle, and will not by their vote aid in the election of any man who will to any extent prostitute the powers of government to the support of slavery. Such is also the case in Indiana and Illinois. By that policy we should drive from us nearly the whole of the German vote. They are as reliable Republicans as we have; but they are governed solely by a deep and ardent love of liberty, and will not even go to the polls if they cannot thereby promote the great doctrine of human rights.

I cannot but think those men mistake who think the people are to be led by the cry of turning out the party in power, while they seek no change of doctrine in the administration of government.

Nor will they patiently listen to the argument that Pennsylvania will not support the doctrines of the Republican party unless a candidate be nominated, whose position is conservative, rather than Republican. They say if the people of that State would rather remain subject to the party now in power than support the Republican faith, they should be permitted to suffer until they can be instructed in the doctrines set forth in their State at the baptismal font of our government; until they shall understand the principles avowed by their own Franklin and his associates.

It is my opinion that the people will take the subject into their own hands—will nominate a representative man, and, when nominated, will elect him; while editors, politicians and other patriots will do more for our cause by upholding and promulgating our doctrines than by selecting candidates and informing the people whom they must and whom they must not elect.

Very respectfully,

J. R. GIDDINGS.

AURORA, Illinois, February 28.

The *Evening Post*, speaking of Gerrit Smith's suit against the members of the Fifth Avenue Hotel Committee, says:

'As there were thirty members of the Committee, all abundantly able to pay, Mr. Smith, should he recover damages, will receive about \$1,500,000—a very snug sum. Rich as he is already, and with his well-known benevolence, he will of course appropriate this large amount to some of the many philanthropic objects to which he is devoted. A part he will perhaps give to the Temperance Society, but the greater part, we have no doubt, would be expended either in the rescue of fugitive slaves, or in the establishment of a free African colony somewhere outside of our borders.—This will be making use of the money of the Committee in a way not much to their taste, but it will not be the first time that men have been made to do good against their will. Thus far the Committee have not accomplished much, and if, through the intervention of Mr. Smith, they should be made instrumental in delivering some one or two thousand victims of bondage, they will not have existed in vain.'

—The *New York Independent*, in an article on 'Parties and Candidates,' concludes with the prediction that Mr. Seward will be nominated and elected the next President.

LETTERS FROM THE OLD WORLD.

NUMBER LXX.

HALIFAX, (Eng.) March 9th, 1860.

To the Ladies of the Rochester
Anti-Slavery Society :

MY DEAR FRIENDS :—I doubt not but it will prove interesting to you, to learn something concerning our recent Anti-Slavery Bazaar, from one of the co-workers in it ; I shall, therefore, send you a brief sketch of the doings of the friends of the slave, in this spirited and famous West Riding town, during the past week : regretting that lack of time must preclude my entering into many pleasing particulars, since the American mail departs this evening ; and until now it has not been possible for me to carry my wish into execution, to send a little account of our proceedings to my friends on the other side of the Atlantic.

You will, I am sure, rejoice to learn that our recent effort, on behalf of the slave, has been a complete success ; and we have all reason to 'thank God, and take courage.' The stormy blasts, which came unduly during the 27th and 28th of February, had entirely subsided by the morning of the 29th, the day on which our Bazaar was opened, and the sun shone brightly through the windows of the fine Hall of the Mechanic's Institute, where, by nine o'clock the ladies of the committee convened, to put the finishing stroke to their arduous labors of the previous days, and to await the coming of the friends, who had promised their patronage to this spirited effort, made on behalf of a deeply injured and much oppressed race. I wish that some among you could have looked in upon the picturesque scene that presented itself at midday on Wednesday. You would have agreed in the opinion that we had a goodly company assembled, and that the Halifax Ladies' Anti-Slavery Society had every reason to feel in good spirits and satisfied with their arrangements.

Differing in construction from your own beautiful Corinthian Hall, the Mechanic's Hall is entered by the visitor from the opposite end to that where the extensive orchestra is arranged ; and, as he entered, on this occasion, his eye looked on a fair and imposing array.—Facing him, and extending across the opposite end of the Hall, below the platform, was the refreshment table, covered with tempting delicacies of many varieties, arranged with artistic skill, and presided over by a charming company of fair ladies, whose pleasant countenances and winsome ways at once attracted the beholder. Rising up, above this irresistible table, and extending to the far end of the Hall, was a succession of crimson draperies, evergreen wreaths, garlands of flowers, shining mirrors, flags, banners, and fine samples of carpet pictures, kindly placed at the disposal of the ladies by the Messrs. Crossley. On either side of the Hall, were four stalls admirably planned, the arrangements and decorations of which did high honor to the kind friends who undertook the superintendence of this part of the business. Behind these stalls, hung a massive drapery of crimson cloth ; they were covered and separated from each other by cloth *couleur de rose*, shaded by graceful draperies of thin white muslin, and decorated with wreaths of evergreens and flowers. The four English stalls were surmounted by Prince of Wales' plumes, and gave full evidence that England, dear, brave,

old England, ever first and foremost in the cause of true liberty, had done her part on this occasion. An inscription above the lower stall on the right hand called attention to SCOTLAND, and proclaimed that our Caledonian friends had nobly come up to our aid. Edinburgh, Glasgow, Aberdeen, Montrose, and Berwick-on-Tweed had favored us with their offerings to the shrine of freedom ; and here, united, their contributions presented a satisfactory and pleasing stall, peculiarly attractive to the juveniles, since Edinburgh dolls, and Montrose rabbits, could not be easily passed by, by bright little eyes, without many beseechings that 'Mamma would please buy that pretty doll !' The young lady who there presided was one of Scotia's fair daughters, and did her part well.

On the opposite side, the inscription, 'Ireland,' manifested that Hibernia was faithful to the cause of the slave. Dublin, Waterford and Clonmel were there represented, not omitting the kind friends in County Donegal. To those untiring friends of the slave, Mrs. William Webb and Mrs. Studdert, of Dublin, our Society is largely indebted for their exertions to obtain the many attractive and saleable articles offered for sale on the Irish stall. The *Bogwood ruins of castles* sold well, and I trust that in time to come we shall be favored with similar contributions from the sister isle. There was a lack on the Irish stall of the ever attractive horse hair ornaments, usually sent us from Clogher County ; and it was to be regretted that that old friend of the slave, Mrs. Maxwell, of Killyfaddy, did not favor the Halifax ladies with her wonted and even acceptable offerings to freedom.

Two English stalls on either side formed the central department. There was such a harmonious blending of divers useful and ornamental articles, that I am perplexed how to characterize these four stalls. I can only say that elegance and taste pervaded each of them, and that innumerable miscellaneous articles were here presented for sale. The town of Wakefield furnished its own stall, and very elegant it was, comprising beautiful arrangements of wax flowers and skeleton leaves, tastefully harmonized, fine samples of leather work, muslin work, Berlin wool work, &c., and an admirable assortment of lady's apparel, which sold immediately. To the ever active Secretary of the Wakefield Ladies' Anti-Slavery Society, Miss Dawson, who presided here, the friends of the slave are largely indebted. The Bristol, Birmingham, Mansfield, Sheffield, Doncaster and Derby A. S. Societies were represented at the English stalls, to say nothing of the Halifax A. S. Society itself, some of whose members contributed nobly to this department.

I cannot begin to particularize the contents of these stalls which were crowded to overflowing with tasteful articles, interspersed with more useful ones. The wax flowers on one of these stalls, made by one of our ladies, Miss Ibbotsen, called forth especial admiration, and sold at once. The upper stall, to the left hand, was surmounted with the inscription, 'Germany.' At the first glance one took it for a flower garden. On near inspection, the dolls dressed in foreign costumes, the German head dresses and toys, all spoke of foreign origin, design and execution, and showed that light, active, busy fingers had long been employed in preparations for this elegant display. Flowers were countless ; some of them

were beautifully executed. Possibly they would have sold better had natural flowers been excluded from the Hall ; but Miss Akroyd, Miss Crossley, and several other kind friends, favored us with some exquisite green house flowers, both for ornamentation and for bouquets, and throughout the first day of the sale these lovely natural flowers, which emitted a delicious perfume, formed a great attraction, and fairly distanced all their manufactured rivals.

Opposite the German stall, a most elegantly devised inscription, wreathed with white dabbias, called attention to the fact that France and America had contributed some of the articles for sale on the stall beneath ; and here, my dear friends, the wisely selected and choice array of contributions with which you favored me, united to the extremely elegant and attractive gifts of the Paris friends, might be seen displayed for sale, and forming an attractive and beautiful stall, at which I was, I can assure you, quite proud of presiding. Madame FREDERIC MONOD (to whose kindness I am indebted for the Parisian collection) made an extremely judicious and choice selection of saleable articles in the elegant array of boxes of *bois-de-rose*, beautifully inlaid, every one of which was promptly sold. Kind friends nearer home (some of them old personal friends) did their part in adding to the beauty of this stall ; to each one of these I feel exceedingly indebted ; it will prove satisfactory to them to know that they did not labor in vain. The beautiful things from Manchester, Wincobank, Liverpool and Coventry were much admired—all proved available and saleable. As regards your own contributions, my friends, I would say that your neat and tasteful assortment of children's aprons and pinafores—the finely wrought muslin caps—the Berlin wool opera caps—but especially the hair work—and the collections of dried autumnal leaves, called forth much admiration, and proved very saleable.

The receipts of our Bazaar exceeded our most sanguine expectations ; they amounted to more than £300. Doubtless the presence of our excellent friend, Mr. Douglass, and his having (by invitation of the committee) given one of his eloquent addresses upon slavery the evening before the Bazaar opened, tended in no small degree to deepen the interest, and to increase the attendance of the public. This spirited demonstration, made on behalf of his oppressed brothers and sisters in bondage, by a people so far removed from the scene of action, could not fail to prove peculiarly gratifying to our valued friend, and must give him renewed assurance that we are a practical people, not content with giving sympathy in words, but, resolved, with the blessing of God, to do all that in us lies towards aiding the struggling friends of the cause of freedom in the United States, (those friends who are bravely laboring for the downfall of one of the most monstrous evils the sun ever shone on—AMERICAN SLAVERY,) and towards succoring the poor wanderer while threading his weary way from the land of stripes and stars, to the shelter yielded by the British flag in that home for the oppressed—Canada.

You will, I trust, dear friends, receive good news from the Treasurer of our Society before long. Our articles being all sold, we have none to send you this year for a Bazaar ; but

I have little doubt that *sterling pounds* will well supply the lack of other contributions for the year 1860.

You will be interested to learn that thus far, our friend, Mr. Douglass' British anti-slavery campaign has proved highly successful. He lectured and spoke in public many times in our town during the winter, and has always obtained large and attentive audiences. His Scotch tour was a brilliant one—his reception everywhere enthusiastic, and his welcome an universally warm one. He returns to Scotland on the 20th, to be present at the annual meeting of the Glasgow Society. As invitations come from divers points, wide asunder, it is rather difficult for him to lay his time out to the best advantage. I trust he will prove the means of disseminating more general information throughout the country, on the various phases of the anti-slavery movement, and that much permanent good will arise from his visit. I need scarcely say that it has been a great pleasure to his friends to see him once again safe in old England, and to welcome him to their homes and firesides.

Ere I close this rapidly written letter, I would say, that the temporary discontinuance of my 'Letters from the Old Word' has arisen from two causes: first—from a long and serious illness in the autumn; second—from the knowledge that Mr. Douglass was intending, during his stay on this side the ocean, to write letters for his paper, which would far more than compensate for the absence of mine, as well as fully supply their place. Let no one, then, imagine that I intend to resign this department. I have only taken a temporary holiday, and hope from time to time to pursue my scribblings when time permits and matter presents itself.

Farewell, my friends; I remain (with kind regards) your earnest co-worker in the cause of Christian freedom,

JULIA G. CROFTS.

THE FINAL ACT IN THE TRAGEDY.

Another, and it is hoped to be the final, act in the Harper's Ferry tragedy has been enacted, and Aaron D. Stevens and Albert Hazlett have been sent to 'that bourne from which no traveler returneth.' Although it is known that at least four of the Brown party yet remain unwhipped of justice, still the desire is that no more blood be shed, and that the remaining wretches be permitted to wander through the world with the sting of conscience and scorned by all honest men, rather than our country shall be made the theatre of another season of excitement.

The near approach of the day of execution seemed to have little effect on the prisoners, and for the past few days they were unusually cheerful, Stevens declaring that it was his wish to be free, and therefore desired the day for his execution to arrive. Mrs. Pearce, the sister of Stevens, was with him up to yesterday morning, and made a fine impression on all with whom she was thrown, by her lady-like deportment and conduct. On Thursday a Miss Dunbar, of Ohio, arrived in town. It is said she was engaged to be married to Stevens at the time of the Harper's Ferry invasion, and has corresponded with him since his imprisonment in this town. She is a lady of much intelligence and beauty.

A brother of Hazlett, who resides in Armstrong county, Pa., also arrived a few days ago, and was present with his brother until yesterday morning. He advised Hazlett to make a full confession of his connection with the Brown party, and counselled him to abandon all hope of a reprieve or commutation of punishment.

Yesterday morning the table was set in the

passage for the criminals to eat, and seated around were the two men who were in a few hours to be launched into eternity, a sister, and the betrothed of one and the brother of the other. A solemn feast, and one which was seemingly enjoyed by but two—the condemned.

After the breakfast had been partaken of, the friends of the criminals bade them a long farewell and took a carriage for Harper's Ferry, where they remained until the bodies of the executed reached that place.

At eleven o'clock, the field on which the scaffold was erected was occupied by a large number of spectators, a still larger number however, remaining in town to accompany the sad procession.

At ten minutes to twelve o'clock the prisoners made their appearance on the field, escorted by the Hamtramck Guards, Captain Butler; Jefferson Guards, Captain Rowan; and Botts Greys, Captain Lawson Botts. The prisoners walked to the scaffold. Hazlett was in advance, and ascended the steps with an easy, unconcerned air, followed by Stevens. Both seemed to survey with perfect indifference the large mass of persons in attendance, and neither gave the least sign of fear. A short time was spent in adjusting the ropes properly around the necks of the prisoners, which was improved by them in taking an affectionate farewell of the sheriff, jailer and jail-guard, after which the caps were placed over their heads, and Aaron D. Stevens and Albert Hazlett were launched into eternity, to be dealt with by a judge 'who doeth all things right.'

There was no religious exercise with the prisoners, as they declined all offers from the clergy.

Just before the caps were drawn over their heads, Stevens and Hazlett embraced each other and kissed.

The fall broke the neck of Hazlett, and he died without a struggle, whilst the knot slipped on Stevens's neck, and he writhed in contortions for several minutes.—*Charlestown Spirit of Jefferson, March 17th.*

THE FUNERAL.

The remains of Stevens and Hazlett, the last of the Harper's Ferry conspirators, who have been placed on trial, were brought to Eaglewood, N. J., for interment from the house of Mr. Marcus Spring. The execution was on Friday. The remains were forwarded by express, and reached Rahway on Saturday, when they were taken at once to Eaglewood. The coffins were opened, but the remains were not submitted to the care of an undertaker. They were, indeed, in such a condition, that their features were scarcely recognizable, and they were not shown either to the intimate friends of the deceased or at the funeral. Attached to the button-hole of Stevens' coat by red and blue ribbons, was a plain black India rubber ring, but for whom it was intended, his friends were not informed, either by his letters or his remarks upon taking leave of him at Charlestown. His betrothed bride accompanied his remains from Charlestown, and was joined at Eaglewood by his father and sister. The bodies lay in one of the front rooms of Mr. Spring's mansion until yesterday morning.

Quite a crowd assembled at the funeral services, which were conducted by Rev. Dr. Arms, of Norwich, Ct. Among other things he said:—

'I am told that Stevens was guiltless of any design to shed blood, and that, in all respects, he was a most kind hearted, humane, and Christian man. I do not know how he became involved in the affair which ended in his execution. But in his love of the oppressed, even to his laying down of his life for them, and in all those qualities which go to make up true manhood, I can commend him to the young as an example.'

Remarks were also made by Mr. Theodore Tilton, Mr. Oliver Johnson, and Mr. Spring; and letters of Stevens were read by Mrs. Spring. The bodies were then borne to the cemetery.—*N. Y. Commercial Advertiser.*

A VOICE FROM THE SOUTH!

The following letter was received a day or two since by the Rev. J. W. Loguen of Syracuse, from his mistress 'way down in Tennessee. The old lady is evidently 'hard up,' financially, and attempts to frighten her former servant into the payment of \$1,000 as 'hush money.' We imagine she sent to the wrong man, as Mr. Loguen needs no 'bill of sale,' to secure himself from capture in that section of the State. Besides his own stalwart arm, he has hosts of friends who would make that region too hot to hold the man-hunters who would venture on such an errand as the old lady hints at in her somewhat singular epistle.—Her lamentations about the old mare are decidedly funny, (we may add womanly,) and all the misfortunes of the family are traced directly to the escape of 'Jarm.' But here is her letter:

MAURY COUNTY, STATE OF TENNESSEE,
Feb'y 20th, 1860.

TO JARM:—I now take my pen to write you a few lines, to let you know how we all are. I am a cripple, but I am still able to get about. The rest of the family are all well. Cherry is as well as common. I write you these lines to let you know the situation that we are in,—partly in consequence of your running away and stealing Old Rock, our fine mare. Though we got the mare back, she was never worth much after you took her; and, as I now stand in need of some funds, I have determined to sell you; and I have had an offer for you, but did not see fit to take it. If you will send me one thousand dollars and pay for the old mare, I will give up all claim I have to you. Write to me as soon as you get these lines, and let me know if you will accept my proposition. In consequence of your running away, we had to sell Abe and Ann and twelve acres of land; and I want you to send me the money that I may be able to redeem the land that you was the cause of our selling, and on receipt of the above named sum of money, I will send you your bill of sale. If you do not comply with my request, I will sell you to some one else, and you may rest assured that the time is not far distant when things will be changed with you. Write to me as soon as you get these lines. Direct your letter to Bigbyville, Maury County, Tennessee. You had better comply with my request.

I understand that you are a preacher. As the Southern people are so bad, you had better come and preach to your old acquaintances. I would like to know if you read your Bible? If so, can you tell what will become of the thief if he does not repent? and, if the blind lead the blind, what will the consequence be? I deem it unnecessary to say much more at present. A word to the wise is sufficient. You know where the liar has his part. You know that we reared you as we reared our own children; that you was never abused, and that shortly before you ran away, when your master asked you if you would like to be sold, you said you would not leave him to go with anybody.

SARAH LOGUE.

OHIO CITIZENS IN SLAVERY—SLOW REDRESS.—In 1850 a family of free colored persons named Polly, were outrageously kidnapped from Lawrence County, in this State, and hurried into slavery in Cabell County, Virginia. Efforts have since been made to obtain their freedom through the Courts of Virginia, but without success as yet. Every sort of quibble is resorted to to hold their stolen victims, and the present Legislature of Ohio has passed a joint resolution appropriating \$1,000 to defray expenses of litigation in Virginia for the reclamation of the Polly family. Ten years is a long time to withhold redress, when the personal rights of men and women are trodden down, and Ohio seems to have been strangely patient in waiting on the tardiness of Virginia. The resolution passed the Senate by a vote of 20 to 7.

THE REIGN OF TERROR.

GROSS OUTRAGE IN GEORGIA.

The Belfast *Age* publishes a letter from a correspondent in Georgia, giving the revolting particulars of a gross outrage committed upon a ship's crew near Jeffersontown, in that State. We give the following extracts:

The brig B. G. Chaloner, of East Machias, Me., was chartered in New York to come to Statilla Mills, on the Statilla river, to load lumber. Capt. A. V. Kinney was master, who had with him his wife, Mr. Patterson the mate, and a crew of four men.

Mr. Patterson was well acquainted with the river, having once been wrecked up White Oak Creek. At that time, while stripping the vessel, he lived with a wealthy planter, who became much attached to him. No sooner had his planter friend—Mr. Morrissey—learned that he was again on the river, than he sent a negro to conduct him to the house. Mr. Morrissey, learning the Captain had his wife with him, sent a pressing invitation by Mr. Patterson for the Captain to come, and bring his wife with him, to take a Christmas dinner with his family.

On Sunday morning, Dec. 25th, the Captain, with his crew and mate, took the crew in the boat and started for Mr. Morrissey's plantation, having to go about 15 miles by water to his place of landing, from which, to the plantation, was five miles. After landing, he sent his men to Mr. Peters' house, (he being acquainted with Mr. P.) to tarry until his return. The crew had been in the house but a short time, before six armed men came there, by the names of David Brown, and his two sons, Burrill Brown and Nathan Brown, with their brother-in-law, Thomas Harrison, and two others whose names I don't recollect, and told them they must go to jail. The sailors believing their innocence would appear the more apparent if they yielded, concluded to obey their orders, supposing they were authoritative; they were then taken into the woods, tied to a tree, and a negro made to give three of them *fifty* lashes apiece. The reserved one was a tall man, of the height of six feet three inches, whom they called 'the captain of the crowd.' Upon his back they dealt *one hundred* lashes. After he was taken down, they asked him if he would run as fast as the others had? they having been compelled to run, as fast as released.

As he did not at once start, one of the gang raised his gun, saying, '—you, you won't run will you?' and fired, the ball passing near his head, and lodging in a tree. With what strength remained, the suffering man then started, hastened by the profane threats of his menacing tormentors. By the kindness of Burrill Brown's wife, the men were shown the way down, and a boat was provided to take them on board the vessel.

On Monday morning, as Capt. Kinney, his wife, and Mr. Patterson were coming down toward the landing, they were met by the men who took the sailors aboard, and told what had happened, and advised to go back to Mr. Morrissey's and leave the woman, and then go round the other way, and send a sheriff for the boat. This advice was acted upon.

They had not gone more than half a mile, before they were overtaken by a man on horseback, who pointed a double-barrelled gun at the captain's head, and told him to stop.—Presently old Brown and his gang came along, armed with pistols and guns, and ordered the captain and mate to take off their coats, which they refused to do. Guns were at once cocked and levelled at their heads, and compliance demanded, by threatening to blow out their brains.

After they had divested themselves of their outer garments, a negro was ordered to give them *fifty* lashes apiece. The captain's wife piteously interceded in behalf of her husband and companion, but they coarsely told her to stop her d—d crying, or they would give her the same number of lashes they were now giving her husband. After the negro had completed his task, old Brown, who was unable to walk without a cane, came hobbling

along, and commanded the slave to give them four more for tally.

The six inquisitors then marched the sufferers before their guns to the boat, and then shoved it off, leaving them to row fifteen miles, against the tide, to their vessels.

A few days after the transaction, the mate showed me his back, which was bruised and cut from his neck to his knees, as was also the case with the others who were flogged.

The only reason given for committing this outrage was, that the captain and his men were 'damned Northerners.'

ATROCIOUS OUTRAGE AT LAGRANGE, MO.

From the Quincy (Ill.) Whig, Feb. 25.

Yesterday, a respectable citizen of Lagrange, Mo., Mr. Frederick Schaller, (a brother-in-law of Mr. H. Dasbach, of this city,) who has resided in Lagrange for the last twelve years, was brought to Quincy a victim to the horrors of a pro-slavery outrage—the recital of which is enough to make the blood of any man, who has a soul, boil in his veins. We called upon Mr. Schaller and obtained the statement which we publish below. We saw the bloody evidence of the horrible treatment he had undergone, heard the story of the affair as given by him, and could not help believing every word of his statement. He is respectable and intelligent, and his plain and simple account of the dastardly outrage was, we venture to say, implicitly credited by the hundreds of our citizens who called at Mr. Dasbach's yesterday.

Mr. Schaller has always voted the democratic ticket, and we are assured, by German citizens of Quincy, that in his visits to this city he has defended the institution as it existed in Missouri. That he is entirely innocent of the charge of assisting negroes to escape—as he asserts—we have no doubt.

STATEMENT OF MR. SCHALLER.

I have been a resident of Missouri for twelve years, have resided part of the time in Palmyra, and part of the time in Lagrange. In the latter place I have property. I have never meddled with slaves or slavery, and have always been a democrat.

Last fall, or early in the winter, I heard that ten slaves had ran off. I knew nothing about it till I heard of it, and do not recollect of ever having seen them. I could not therefore have aided their escape. Nobody in Lagrange ever suspected me of tampering with slaves, till last Sunday. I went on that day to Canton, to invite some friends to a party that was to take place last Tuesday. On my arrival there I was waited upon by three persons, Jim Ring, Josh. Owens and Bill Webster, who informed me of my being under suspicion of having aided the escape of a slave of Mr. Harris, and would have to return with them. At first I took the matter for a joke, but soon found that they were in earnest. On the night on which the slave ran off, who was caught by ten o'clock, I can prove by twelve or fourteen persons, that I was in my house till twelve o'clock, consequently could not have aided the negro.

I returned with the three, satisfied of my innocence, and asked for a fair trial only, as I could have easily proven my innocence. I was taken to the Lagrange House, and asked to be tried next day (Monday) but was refused. Monday night an armed posse of twenty-five or thirty men came, tied our, my brother's (Rob. Matti, who had been taken before my return from Canton) hands, and put us into a hack. Two others, Frank Gerlach and a Mr. Holmes were set free, but ordered to leave town. Our hands were tied and we were driven in the hack about three miles on the Memphis road, where the hack stopped and I was taken out. To my question where they were taking me to, I got the answer that I was to be hanged. I asked them what for; and received as an answer that I should tell them all about the nigger scrapes, about Vandoon, &c.

As I knew nothing about them, had never seen or heard of Mr. Vandoon, I could not give the answer they wanted. They took

me about a quarter of a mile into the woods and hanged me. I caught the tree, but by beating my hands with sticks they compelled me to let go my hold. Soon I was senseless. When I came to again I felt two persons, one on each side, whipping me with whips or cowhides. My hands were tied to the tree above my head and I was entirely naked. The night was cold, and my back was soon covered with a crust of frozen blood. I became weaker, and when they untied me I fell to the ground. I heard one of them say, 'Now you can go, you son of a b—h!' When I put on my clothes again I found my money (\$128 in gold) and watch gone. As I could not stand, I crawled as well as possible to the house of my father-in-law, where Dr. Niemever treated me.

My brother, whom they had released, told me that they must have abused me for more than an hour.

I again say that I am as innocent of the charge as a child, and have never aided the escape of slaves.

The American (Matti) is still in Lagrange, sick from a similar treatment.

FREDERICK SCHALLER.

OUTRAGE ON A WEST CHESTER MERCHANT AND A COLORED MAN.

Mr. David Fuld is known as one of our most enterprising business men, extensively engaged in the wholesale and retail clothing business. His trade extends into the adjoining States of Delaware and Maryland. He had sold some goods on credit to merchants doing business in the latter State. On Wednesday of last week he started on a collecting tour on the other side of Mason and Dixon's line, taking David David, his colored driver, with him, to drive and take charge of the horses, Mr. F. being too much afflicted with inflammation of the eyes to drive himself. He proceeded to a place called Warwick, in Cecil county, put up his horse and called for dinner. While Mr. Fuld was dining, the colored man, David, remained in the bar-room. In a few minutes an excited crowd, armed with pitch forks, clubs and other weapons, surrounded him, making all sorts of threats.—David, having once tasted the sweets of slavery, (from which he was legally manumitted) had no disposition to try it again, and he made a precipitate flight for the Delaware line, which was only about an eighth of a mile distant. Mr. Fuld, being informed of the trouble, ran out and called to the colored man to return, saying that he would protect him at any cost. The man stopped and was brought back by his ruffianly pursuers. Mr. Fuld asked the crowd what the trouble was,—what they wanted, and was answered with shouts of 'hang the d—d northern nigger,' 'shoot him,' 'fine him \$500,' 'fine him \$150,' and other expressions peculiar to that latitude. A 'squire' was in the crowd, and informed Mr. Fuld that the legal fine was \$20 and the costs 25 cents. (As no warrant was issued, we suppose this was for the use of the mob.) Mr. Fuld asked for a receipt, and the following was given him:

'Rec'd Feb. 29, 1860, of David David, F. N., through the hands of David Fuld, Esq., Twenty Dollars and twenty-five cents as a fine and cost imposed upon the said David David, Free Negro of Pennsylvania, for coming into the State of Maryland against the laws of said State.

WILLIAM HUNTER, J. P.

Warwick, Cecil Co., Md.

This receipt is good for five days for the said negro.

PERRY PRICE.

This 'Perry Price' was one of the crowd, and professed to be a constable. After paying the fine, Mr. Fuld supposed that, having discharged all legal obligations to the 'Union' for five days, he would be allowed to transact his business unmolested. His prompt payment of the fine seemed to annoy them. They used abusive and insulting language, and swore he should not take the 'nigger' back to Pennsylvania. One man offered him \$800 for the negro, and he was told that he had better take that than nothing, for he would have to go

home without him. Mr. F. replied that the man was free, and that he had no desire to chattelize a human being, and that eight thousand dollars would be no temptation. The reply exasperated the crowd and much excitement was kept up. He was finally advised by a friend that it would be safest to leave as soon as possible. He acted on this hint, and, without transacting his business, left for Chester county, and drove to Kimbleville, nearly 40 miles, before he put up for the night, feeling safe in a civilized community.

This is not exactly 'a new way to pay old debts,' for it is quite a common mode of treating men who go south to collect money. Mr. Fuld has taken measures to test the right of mobs or justices to rob a man for taking a colored man into the State with him as a servant. He will not be likely, hereafter, to make any great effort to sell goods on credit to those who reside where an attempt to collect them is so dangerous.—*Chester Co. (Pa) Times.*

A METHODIST CLERGYMAN IMPRISONED FOR SPEAKING AGAINST SLAVERY.

We have to-day to add another to the already long catalogue of outrages on the liberty of speech, committed in behalf of slavery.

Rev. Mr. Howe, a Methodist clergyman in Harrison county, Missouri, was challenged by a Kentuckian neighbor to debate the slavery question. He accepted the challenge in good faith, and the debate took place, with no unusual circumstances, about six miles from Bethany, the county seat. Immediately afterwards, Mr. Howe was arrested. A man winning \$3,000 worth of slaves had made affidavit that he was an 'abolitionist,' and demanded his incarceration in the Penitentiary. A prosecution so evidently malicious and absurd, did not alarm Mr. Howe until his return to town, when he found that all the lawyers, with one exception, had combined to refuse to defend him. Out of this combination were selected W. G. Lewis, Circuit Attorney and J. W. Wyatt to conduct the prosecution. The one exception was O. L. Abbott, Esq., a native of this state, and a graduate of the Albany Law School. He undertook Mr. Howe's defence, but was allowed no time for preparation. Notwithstanding he offered in behalf of the prisoner any amount of bail, and asked that the examination might be postponed, he was compelled to go on immediately, without having had an hour's time to ascertain the nature of the case or obtain evidence, and that too in regard to an offence hitherto unknown to the record of crime!

During the examination the court sustained every objection made by the prosecuting attorneys to questions which were all important to the interests of the defence. The defendant was required to produce all the testimony in his behalf in court at midnight! At one o'clock, however, the judge, for his own convenience, having other business coming on in the morning, consented to a postponement for two days. In the meantime, all the influences that could be exerted to embarrass the defence were resorted to.

When the trial was resumed, the town was filled with people from all parts of the county. The large court room was densely crowded. The evidence closed late in the afternoon. Mr. Abbott summed up his case, assisted, since no lawyer would assist him, by Rev. John S. Allen, who, though a slaveholder himself, was not willing to see his town disgraced by such tyranny against free speech.—Judge Lewis followed in fanatical pro-slavery tirade against the prisoner, his counsel, 'incendiaries' and 'abolitionists' in general, and the case was submitted for decision.

That decision will be looked for with interest, even at this distance from the scene.—The crime with which Mr. Howe is charged is defined as 'uttering words, the tendency of which is to excite any slave to insubordination,' [Missouri R. S., vol. 1, page 536] although it was shown on evidence that there was not a negro, bond or free, within two miles of the place of debate! The

penalty for this offence is five years' imprisonment at hard labor in the Penitentiary.

During and since the trial, threats have been freely made of 'tar and feathers' against the prisoner's counsel and various attempts made to intimidate and drive him from the place.—*Albany Journal, March 7.*

A POLITICAL REFUGEE—IS THIS A FREE COUNTRY?

A gentleman of good address, bearing the evidences of sincerity and respectability, called upon us yesterday, saying that he was an exile from Kentucky. His name is E. J. Dean, and his story is as follows:

I have been a resident of Kentucky for the last seven years, all of which time I have been engaged in teaching. Latterly, say since September, I have been living near Richmond, the county seat of Madison county, where I had a school, in which I supposed I gave my patrons good satisfaction. I do not know that during the whole time that I lived in the State, I ever said a single word in condemnation of Slavery. Certainly I have never been a brawler about that or any other political matter. To the best of my ability, I discharged the duties which I had undertaken for pay; and I declare that never have I tampered with any slave or in any way attempted to make a negro dissatisfied with his lot. What then was my surprise, on Saturday morning last to receive from a man who represented himself as the chairman of the County Vigilance Committee, a warning to immediately give up my employment and quit the State. In answer to my inquiry—'Of what crime am I accused that I should be punished thus?' I had only this answer, 'None, only that you are a d—d Abolitionist!' Pleading my inability to settle my little affairs in five minutes' time, I was graciously permitted to remain in Richmond until Monday, when in obedience to the mandate which I was not at liberty to disobey without bringing upon myself great indignity and peril, I sat out, and arrived here this morning. This is a plain and perfectly truthful account of my expulsion and, so far as I have been informed, of the causes which led thereto. In conclusion, I have only this inquiry to make—Is this a free country? If so, where and what is despotism?

Madison is one of the wealthiest, most populous and civilized counties in Kentucky, but mob-law is administered there with a degree of vigor that is without parallel in all the United States. From that county Rev. John G. Fee and his associates—twenty-eight in all—as peaceable, orderly, industrious, Christian men and women as there are in Kentucky—were driven out. In that county C. M. Clay—brave Cassius—has been subjected to dangers which have more than once put his life in peril, and to a series of petty annoyances which have for years made that life a perpetual torture. The people of Madison are naturally kind and hospitable; but the majority are possessed of that purely American devil—the intolerant, rampant, persecuting spirit of Slavery; and under its influence all within its reach are subjected to a despotism, compared with which the rule of King Bomba at Naples was a government of which his subjects might be proud.

Well may Mr. Dean ask:—Is this a free country?—*Chicago Press and Tribune.*

SUMMARY LYNCHING AT CHAPPELL'S DEPOT, SOUTH CAROLINA.—A fearful tragedy was enacted at Chappell's Depot, South Carolina, on the morning of February 6th. It seems that a man calling himself James C. Bungings was observed prowling about the vicinity for several days, having apparently no recognized business to detain him in the place. The vigilance committee watched his movements closely.

He was finally tracked on Sunday night (the 5th,) and the Committee, being satisfied of his evil intentions, arrested him, and upon examination found any quantity of papers, showing that he was one of Brown's associates, with a commission to go into all the South, with a view of corrupting the minds of the negroes, to make as many converts as possible to the

Abolition faith, and to induce as many negroes as possible to decamp to the North.

The evidence was deemed sufficient, and he was taken into custody and detained for the night. In the morning he was led forth in front of Chappell's Railroad Depot, and told to prepare for immediate execution. There were about fifty persons present, but not one voice was raised to save him from his terrible doom.

After offering up a long prayer, the wretched man asked to see a clergyman, but there being none present, he called on God to forgive the vigilance committee, if they were in error; or if he was the one who erred, to have mercy on his soul.

He was then mounted on a ladder, a rope with a slip knot put round his neck, the other end of which was drawn over the limb of a tree. At nine o'clock A. M. the ladder was knocked from under him, his neck was broken, and in a few minutes he was dead! The body was left hanging to the tree until twelve o'clock, the time at which the passenger train is due from Columbia. It was then cut down, and the mortal remains of James C. Bungings, was given to the medical students for dissection.

SLAVE-TRADE BETWEEN THE STATES.—Mr. Charles Reemelin, of Ohio, is publishing in the Cincinnati *Commercial* notes of a Southern Tour he is now making. Attached to the train he was on in Alabama were two car loads of negroes, and Mr. R. writes:

We went forward to have a look at them, and a sight met our eye never to be forgotten. There were some 150 negroes, and old men, women and children, mothers of large families, some alone, some surrounded by their offspring. Their clothing was of the most motly character, and the gifts of fair white ladies of cast off bonnets and gowns, and of fine white gentlemen of worn out hats and coats, were there to show that at parting there was some natural feeling. The negroes came, as the trader said, from Virginia and North Carolina, from which region and Tennessee 100,000 are taken South each year; at this time the emigration amounts to 3,000 a week. They were destined for the New Orleans slave market, where the trader expected to get \$2,000 for every healthy, full grown negro. When I first entered the car, a foetid stench, like that of a menagerie of monkeys, made me doubt for the first time in my life that the sleeping bodies before me belonged to human beings, and had I not afterwards heard them talk and seen them exhibit other attributes and propensities, my nose would have taken judgment by default.—Some among them looked just as if imported from Africa. They were nearly naked, and seemed unable to reply to questions put to them. The conductor frankly admitted that negroes, whom he could not mistake to be slaves directly from Africa, did frequently come on their road; that 200 such came the week previous, and that 800 more were contracted for.

THE DRED SCOTT DECISION IN THE NEW YORK COURTS.—On Saturday last, Thomas Downing, the famous colored caterer to the public appetite for oysters in New York, was summoned to the Supreme Court to be examined as a judgment debtor on proceedings supplementary to execution. He objected to being sworn, and an application was made to Judge Sutherland to settle the question. Mr. Downing informed the Judge that he refused to take the oath, because, by the Dred Scott decision, he was deprived of all the rights of a citizen, and was held to be a mere chattel. The point was a forcible one for the Judge, who, after a moment's consideration, decided that for the present purpose he might be considered a human being and a citizen.

—Wm. S. Bailey, whose press was destroyed some time ago at Newport, Ky., by a pro-slavery mob, has been ordered to leave, with his family, on peril of his life. The reason for this is his having brought suit in Ohio against those who demolished his printing office.

THE PATRIOTS IN COUNCIL.

There was a very interesting and spirited meeting at Jefferson, Ashtabula Co., Ohio, on the evening of the day on which Stevens and Hazlett were hung. Speeches were made by John Brown, Jr., Owen Brown, James Redpath and Barclay Coppock. We should be glad to publish the entire proceedings, but have only room for a few extracts. The following is the conclusion of John Brown's remarks:

I am not, Mr. Chairman, weak enough to think that we cannot be arrested by State or Federal power—we may be overpowered and taken, but whether we 'sink or swim, survive or perish,' we have resolved to fall or flourish together. I have said that we may stand alone—No, let us not forget that 'one with the Right is a majority any where,' and that

'He is free who dares to be,
In the Right with two or three.'

Here are several extracts from the speech of James Redpath:

LADIES AND GENTLEMEN:—I believe in Mount Sinai and in Bunker Hill—in the laws of God and the Declaration of Independence. My faith in both is supreme and boundless. It recognizes neither race nor color, nor party lines, nor geographic limits. It extends South to 36° 30 min.; it is not 'subject only to the Constitution' as judicially or politically perverted; and it owes no allegiance either to the principle of State, or of Popular Sovereignty.

* * * * *

With the only master I ever recognized in this warfare against slavery—Capt. Brown—I have little confidence in the moral suasion as the final agency of freedom. Like Henry Ward Beecher, when he was speaking in behalf of white men oppressed, I think that you might as well preach to buffaloes, as to Atchison, and Stringfellow, and the Southern traffickers in the souls and bodies of God's persecuted people. When, where, ever, anywhere, did moral suasion alone accomplish a revolution in behalf of the sorely oppressed? What cared Pharaoh for the moral suasion of Moses and Aaron? Not a brick without straw cared he. But when Moses called forth the plagues, we are told that he let the people go. Did Moses preach peace only? Not a bit of it. He used physical agencies to effect the abolition of Slavery: and when the Egyptians pursued their fugitive slaves, instead of preaching to the Israelites, as Tom Corwin preaches to the Republicans, obedience to the wicked statute of the tyrant, 'until it is repealed,' he told them to pass over the waters, in order that the pursuers might be accommodated with that only right which we should grant to despots—a hurried and untimely grave! Untimely? I retract the word. It is never an untimely hour in which a despot is slain.

We are told by the Bible that the Almighty incited and applauded Moses in projecting and executing his great Exodus of slaves—in laying the track and putting into operation the first Underground Railroad that history mentions. Moses, like John Brown, was a liberator of slaves; and both Moses and John Brown, I most truly believe, will be approved by the God of the poor and by all future generations of good men.

Aaron D. Stevens is dead. His brave life was choked out of him for presuming, without asking Senator Mason's permission, to believe in the Declaration of Independence; and, thus believing, for still further daring, (to use his Captain's word,) 'to put that thing through'; or, in the words of God as rendered by Isaiah, for attempting to—'Proclaim Liberty throughout all the land unto all the inhabitants thereof.' Many of you knew him: shall he die in vain and unavenged?

To those of you who are friends of the slave-driver I have nothing to say—my duty is with men whose hearts are too large to be suffocated by the dust raised by party mountebanks, and whose gaze is too steady to be

dazzled by the glare of the false and fatal splendor of the Despot's Court. To those of you who are ready to imitate Stevens, this only need be said: 'Be prepared; bide your time; ere long you will be called.' For I tell you, men of Ashtabula, that the strangling of John Brown was *not* the death of his cause; and that, ere many more moons revolve, the slave will be offered succor again. Six months before the blow at Harper's Ferry I stated that it would be made, and even indicated by whom; and again, I gave the slave driver a solemn warning to set his house in order, for his doom is pronounced—he shall die and not live.' Money will be needed to execute these plans of liberation. Those of you who approve may aid it with your money.

The Ashtabula *Sentinel* says:

Owen Brown then took the stand, and by his odd speeches and capital hits, kept the house in a roar of laughter for half an hour, and completely dispelled the melancholy feelings which at first pervaded the assembly.—He convinced his hearers of one thing, that he was in earnest in the work he was engaged in, that he did not go into it from any selfish motive. Nothing but the promptings of his good big heart, every throb of which beats in sympathy for the poor and oppressed slave, urged him to embark in the great and glorious fight of freeing them. We wish we could remember some of his remarks, but for the life of us we cannot indite one.

These extracts will show the spirit of the meeting and prove that the end is not yet.

Deacon Gray, editor of the Cleveland *Plaindealer*, a pro-slavery journal, who had come to that city to report the proceedings of the meeting, was called upon for a speech.—He arose and narrated his experience in rescuing fugitive slaves, as follows:

He could not believe, after the courtesy he had met in Jefferson, that this audience called him out for the purpose of hissing him down. (Cries of no! no! go on, &c.) If they could see his heart they would know that he was not so far in feeling from any of them, as they might think. He had had nothing to object to in the remarks of John Brown, or in the quaint, odd speech of Owen, and although he could not endorse the position of Mr. Redpath, he had no quarrel with him.—He would not make a speech, but asked to be let off by telling them a story. They might know that there were two Grays—J. W. Gray, of the *Plaindealer*, and himself, or Deacon Gray, as people called him. [Laughter.] He (the speaker) was once a Deacon of the Presbyterian Church at Pittsburg. One day he saw a negro limping along and a white man following with a drawn revolver in his hand. Now, said the speaker, mind you, I'm not talking of my theories, but practice.—[Laughter.] This negro was a fugitive, who had once before escaped into Pennsylvania, but had been followed, shot down and taken back. This was the second time he had been captured.

These two men—black and white—were crossing a covered bridge, at one end of which was the Presbyterian Church. As the negro was some ways ahead, he (the speaker,) managed to push him into the church door, at which the sexton happened to be standing.—They then locked the door and ran the negro up the steeple, and there they looked down upon the slaveholder who was passing about in all directions, in trying to find where the negro had gone to.

Three cheers were given for Gray's Democratic practice.

This speech was wonderfully well received. The Deacon's humorous style of telling the story, and his cool confession of practical hypocrisy, were inimitable in their way.

John Brown, Jr., rose and asked Mr. Gray if he would be willing to answer a question?

The whole audience became still, and the Deacon rose with a rather uneasy and decidedly serious face, and said: 'Certainly.'

John Brown, Jr.—Well, sir, let me ask

you if you did not feel nearer Heaven when you were up in that steeple with the negro, than while standing on the Cincinnati platform?

The Deacon dropped as if he had been shot through the heart, and the whole audience rose and cheered. The hit was so unexpected and complete that it was long before quiet was restored. We suspect it will be some time before the Deacon will hear the last of that question.

THE BLIND NEGRO PIANIST.

If we may credit the reports of the southern papers, the blind slave-boy Tom, of whom we have already given our readers some account, is one of the most remarkable instances of inexplicable genius that has ever been heard.—All great men have moments of inspiration that seem to be the effect of some visitation of a supernatural power rather than the result of mere human intellect, and this, though often evinced at an early age, cannot be called precocity. There have been poets who in early youth have poured forth strains that all their productions of maturer years could not excel. Among musicians and artists there are similar instances, which can only be attributed to some mysterious gift of deity that cannot be explained. This negro boy, Tom, though on a different scale of action, is another argument in behalf of this theory.—Though a blind slave boy, without musical culture, and without even ordinary intelligence on other subjects, he evinces an ability in musical execution that usually requires years of labor and undoubted musical genius to attain.

A few nights ago, in New Orleans, the manager or conductor of his entertainments requested any one of the audience to play on the piano some piece of music not common or popular. A lady present played a Spanish piece of some length, and rendered more difficult by elaborate variations. As she played, the boy listened, leaning his elbows on the end of the piano, with his hands clutched in the wool over his ears, his sightless eyes rolling upward, and his whole body writhing and twisting as if in pain. When the lady finished he played the piece so as to astonish everybody. But the lady detected a few faults, and, on being requested, again played the selection. Tom listened again, and afterwards played it without a single mistake. A few days after he remembered it perfectly, and played it again when asked.

With Tom this is rather an exercise of memory than of absolute musical talent, for his memory is as great though less intelligent in other things. If a long sentence is said to him in any foreign language he will at once repeat it just as it was spoken, but without really understanding a word. So it may be with his music. He probably does not understand it, though in this case the facility with which he can find the right notes on the piano is as marvellous as the memory which can retain the piece after one or two hearings.—Mozart had this memory when he heard and then reproduced on paper the music of the *Miserere* at Rome; only, his was an intelligent memory, cultivated in the art of music, while Blind Tom's memory is a gift, of which the lad cannot appreciate the extent.

As Tom is a slave, his owners will probably be afraid to exhibit him in a free State, so that it is doubtful whether the New York public will have any ocular or auricular proof of the reported talent of this singular boy.—*Eve. Post.*

—The National Era of last week contains a notice announcing its suspension after two more numbers are issued. Mrs. Bailey has been reluctantly compelled to take this step in consequence of the paper ceasing to be a paying concern, and because a majority of the House refused to follow the invariable custom of all parties, and give its printing patronage to the journals of its own party in Washington. An effort will be made to unite the Era with the Republic, and continue their publication under one head.

THE SENATORIAL INQUISITION.

Horace White of the *Chicago Press and Tribune*, who was summoned to Washington to testify before the Senate Committee of Investigation into John Brown's affairs, presents the following conclusions from his observations and investigations:

I. That this Government is not administered on economical principles. This morning Senator Mason handed me an order on the Secretary of the Senate for two hundred and ten dollars—in return for which he has twenty pages of foolscap nothing at ten dollars and fifty cents a page. For a similar amount of equally valuable rubbish, Richard Realf collared over six hundred dollars, Federal currency. Augustus Wattles took about three hundred and fifty dollars in mileage; Arny a like amount; and so it goes. The investigation will not cost less than one hundred thousand dollars when the bills are all footed, and the net results will not be worth one hundred red cents.

II. That the Committee will not be ready to report before the Presidential election. All the evidence taken thus far washes the Republican party clean of John Brown and Harper's Ferry. This is not the entertainment to which the investigators invited themselves.—They will manage to stave off the printing of the testimony, on one plea or another, till next winter. They will pretend that important witnesses are still wanting. They will not give the country a glimpse of their report this season. They will not contribute that electioneering document to the Republican side, 'if the Court understand herself.'

III. I conclude, lastly, that John Brown's purpose was to get together four or five hundred slaves, put rifles into the hands of the more intelligent, and pikes into those of the remainder, and intrench himself in the mountains. In the fastnesses which he had selected, he could have maintained himself for thirty days against any force which could have been sent against him. The news of the insurrection would have spread like wildfire North and South; it would have penetrated through the thick darkness which envelops the slave population.—It would have carried an indescribable panic to every Southern plantation and fireside. It would have sent him reinforcements from hundreds of negro quarters. When troops were sent North to cut off his retreat to Canada, he would have marched South. His presence in Tennessee and the Carolinas would have created a pandemonium in whose confusion and terror he expected that slavery would somehow, in some undefined way, have an end. If he (Brown) should happen to lose his life in the turmoil, that would be of the least possible consequence. He would trust to the elements brought into conflict to work out the problem by natural laws. I am not prepared to say that the result would have disappointed his expectations if he had got away from Harper's Ferry with five hundred well-armed negroes. But this movement was precipitated at least a week before the time he had chosen. Various theories are advanced to account for this fatality, but the most intelligible one is that one of his men deserted the day before the blow was struck, and that Brown had reason to believe he intended to betray him. Another theory is that he and his men were suspected by the citizens of Harper's Ferry; and that if they had remained inactive another day, they would have been arrested. It is certain that something impelled him to strike before he had placed himself *en rapport* with the slaves. He met his fate with the calmness of one who was conscious that he had ruined no one else by his acts. He was a man who traveled on his own muscle. When he buttoned his coat, he covered the whole responsibility for his deeds. And for this reason Senator Mason's Committee will catch nothing, though they fish till the crack of doom.

—A white boy, a few days ago, deliberately murdered a colored woman in Baltimore—shooting her in her own door-way.

A FREE COLORED MAN SHOT BY A LOUISIANA PHYSICIAN.

An unprovoked murder occurred on board the Red River packet *Lecompte*, during her last trip down to this city. The free colored barber, named George Saunders, was killed by a passenger who gave his name as Dr. Joseph Hunter, of Lake Bisteneau, Bossier parish, La., who got on board of the boat, with his servant, at Mr. Armistead's plantation, on Red River. The barber received the fatal wound while the boat was lying at Mrs. Brown's plantation, one hundred and twenty-five miles below Shreveport, taking in cotton.

Coroner Beach yesterday held an inquest upon the body, which arrived on the *Lecompte* yesterday. The testimony of a little slave boy, employed in the cabin, which was taken in order to get at the facts of the case, was, that on Wednesday, about eleven o'clock, he went into the barber shop with a bucket of water, and Dr. Hunter was there having his hair dressed. Dr. Hunter said to him, 'Are you the boy I told to go after the porter?' The boy answered, 'Yes, sir.' Thereupon the doctor got up and grabbed the boy by the collar, who slipped from his grasp and ran out.

The doctor followed him and caught him, and brought him back, holding over him a drawn knife. He asked the boy who he belonged to, and just as the boy was about answering, he told him to hush up. On the table in the barber shop were three Derringer pistols belonging to the doctor, who told the barber to hand them to him—still holding on to the boy. He made the barber place two of the pistols in his belt, and took the third in the hand which was not holding on to the boy, placing the knife in the hand which grasped the boy. He then addressed the barber, and asked him who the boy belonged to? The barber answered, 'I don't know, sir.' He replied, 'Tell me, or I will shoot you.' The barber answered, 'I can't tell you, sir, what I don't know myself.' The doctor then deliberately placed the Derringer within a few inches of the barber's breast, and fired. After firing, he dragged the boy into the cabin, still holding the pistol and knife in his hand. Just here the first clerk called to him to desist, which attracted his attention, and the boy, seizing the opportunity, escaped.

The ball entered the left side, glanced around the rib into the upper sternum, through the lungs and liver, and out through the right side, grazing the right arm. Dr. Culbertson, a passenger on board, being called in to the wounded man, pronounced the wound mortal, and Saunders, after lingering in great agony until Thursday morning at 4 o'clock, died.

The coroner's jury returned a verdict of murder against Dr. Hunter.—*New Orleans Delta*, March 10.

SYLVAN SPORTS.

The following announcement is from the *Mississippi Mirror*:



NEGRO DOGS.—The undersigned would make known to the public that he keeps a well-trained pack of dogs, seventeen miles from Gallatin, on the Liberty Road, for the purpose of catching runaway negroes, and will attend to all calls if possible.—Price for catching \$25. WARREN EAST.

January 2d, 1860.

We have an abundance of Negro Dogs in this State. We found them in this city in the time of Jerry. The whole Democratic, and a part of the Republican parties, profess to belong to the kennel. What glorious sport this must be to a canine biped.—*Syr. League*.



STOP THE RUNAWAY!—A negro man, fifty years of age, yellow complexion; chunky built; upper front teeth out; thick lips; a good carpenter; tries to preach; makes an effort at high-flown language.

He is the property of Mrs. Jane L. Bell of Mariether county, Georgia. He left the residence of Mr. Ector of that county, where he

was at work, on the 2d day of last month, taking with him some tools. He writes a bad hand.

Twenty-five dollars will be paid for his delivery to me if found in the state, or one hundred if found out of the State. He is supposed to be trying to make his way to a free State.

E. M. SEAGO,

Broker and Commission Merchant.

Atlanta, Feb. 4, 1860.

The above is a literal copy of a hand-bill which lies before us. We ask the reader to criticise it, word by word. No criminal offense is alleged against this fugitive. He is not a murderer, an adulterer, a vagabond, or thief. He is a man 'fifty years of age,' probably, then, a husband and a father. He is a 'good carpenter,' honest, sober, industrious. He 'tries to preach'—ah! then he is a child of God, who tries to proclaim the love of Christ. He uses 'high-flown language,' but he has tried to improve himself by learning to write. A woman claims him as *property*. His crime is that he is 'trying to make his way to a free State.' All this in Georgia, and within the past thirty days.—*Independent*.

HEAVY FORGERY—A SLAVE DEALER ARRESTED IN BALTIMORE.—On Saturday morning last a man named W. K. Bagby was arrested in Baltimore, upon the charge of forgery, committed in Savannah, Georgia. It appeared that a short time ago the party made his appearance at Savannah, and exhibited letters of introduction to the heads of several respectable business houses, all of which purported to be from Hon. William L. Yancy, of Alabama, recommending the bearer as a man of means and worthy of credit. He stated that he was a dealer in slaves, and in the transaction of business at Montgomery he had come into possession of drafts to a large amount from planters on their factors at Mobile, which bore apparent acceptances. All of those to whom he presented letters of introduction were directors in one or other of the banks in Savannah, and after a few days an effort was made to get his drafts discounted at the Bank of Commerce and Bank of Savannah, but without success. He next presented them at the State Bank, where he obtained \$21,000. Having suddenly left Savannah, an inquiry was made, which discovered that all the drafts were forgeries. He was followed by telegraph, and as soon as a requisition can be brought on he will be remanded for trial.—*Baltimore Sun*.

THE HIGHER LAW.—A Washington correspondent of the *Evening Post* writes:

The House hall was crowded Tuesday with a very large audience, who came out to hear a sermon from the new House chaplain, Rev. Thomas H. Stockton. His discourse was a very interesting and eloquent one. Twenty-five years ago Mr. Stockton was chaplain to the Senate, and his allusions to the prominent Congressmen of that day were full of pathos. The chaplain was himself a picture—tall, slim, and with long and thick hair of snowy whiteness falling down upon his shoulders, he brought to mind the patriarchs of the Old Testament. He has been very ill of late, and was too weak to stand, so sat while delivering his sermon; yet, in spite of this fact, it was one of the most touching, eloquent and impressive sermons I ever heard. A remarkable feature of it was its bold defence of 'the higher law.' Raising his voice to its shrillest tones, the old man said: 'No man, who is not an unblushing infidel, will deride the higher law!' His southern auditors, and among them Reuben Davis, of Mississippi, could not have relished this portion of the discourse, and it was a novel thing for a Congress chaplain to have the courage to even utter the phrase 'the higher law,' lest members of Congress might take offence.

—The Virginia Commissioners appointed to audit the expense incurred at Harper's Ferry and Charlestown, report the total amount to be \$185,667 03. The Legislature has already appropriated \$150,000 for these claims. The Richmond companies alone were paid over \$13,000. The Board allowed \$6,714 to field and staff officers.

[From the N. Y. Times.]
JAMAICA NEGROES.

We have been publishing, for the last three or four weeks, a series of letters from our Special Correspondent in the island of Jamaica, which are well worthy of the diligent perusal of everybody who wishes for valuable information upon the most vexed, and, we may add, one of the most important questions of the day—the effect of emancipation from slavery upon the negro race. There is no subject which possesses more momentous interest for the people of these States than this, and there is none which, to be discussed profitably, has more need to be discussed with candor and impartiality. What its fate has been, however, in our hands, everybody knows. It has had the misfortune to have a most important bearing upon one of the most exciting political controversies by which any country was ever agitated, and consequently so far from receiving the calm investigation due to the working of a great experiment in social and ethnological science, it has been treated precisely as an irate attorney treats a piece of adverse testimony, the effect of which on the jury he wishes to destroy. There is a large party amongst us who are—and naturally, perhaps—opposed to the emancipation of negro slaves, and they endeavor to help their cause by the constant iteration of the assertion that negroes are not fit for freedom.

Before there were any free negro communities in existence, this proposition of course belonged to the same category with the theses of the old schoolmen. It might be true, and it might not; but whether it was or not, it was impossible to prove. It was of course most fallacious to argue from the past condition of a race as to what it could possibly achieve in the future, but as the conflict was one in which it was never intended that either science or logic should play a very leading part, this was not a matter of much moment.

Emancipation in the British West Indies came at the nick of time to furnish the experiment of which we were so much in need. It was, however, commenced under the most unfavorable circumstances. To test the capabilities of a race, with any accuracy—or rather with the small amount of accuracy which is all that is ever attainable in working out social and political problems—in this way, we plainly need a race in a normal, savage, unsophisticated state. This is just as necessary as the purity of the materials in a chemical experiment. We need one, at all events, which has not been artificially degraded—in which the vices most hostile to progress, such as fear and deceit and laziness, have not been developed by cruel treatment and by the inability to hold property. Nevertheless, the negroes on whom the experiment of emancipation was made in the British West Indies were precisely of this sort. They were artificially degraded by having been treated as beasts of burden for several generations. In short, all those who really take an interest in this matter, not as a question of party politics, but as a great problem in social science, and all those who believe in the universality of the law that freedom not only develops courage but creates acquisitiveness, and thus promotes industry, and ends by converting a horde of savages into civilized beings, have the satisfaction of knowing that any argument for their view of the question to be derived from the condition of the British West Indies is an *a fortiori* argument of the strongest kind—that if the results they look for really appear, they have been achieved with the worst possible materials, and under the most unfavorable circumstances. If men born and bred under the ferocious rule of British West Indian planterdom can be raised into self-reliant citizens of a free community, any men can; if this can be done, too, in thirty years, it makes a still stronger case for freedom. We have given the Anglo-Saxon hind ten centuries to become the modern British workman, and we are not dissatisfied with his progress. We are willing to give the Russian serf a

hundred years more at least, before we shall be willing to place him in the same rank with the least useful of our citizens; but such is the blinding effect of political rancor, that we cannot be got to accord the unfortunate Jamaica negro a day longer than thirty years to rise to our own level. If a man, who in 1832 was bought and sold, and lashed like a beast of the field, is not in 1860 as industrious, as shrewd, and as provident as a Yankee farmer, there are a great many people amongst us so little favored by Providence as to see in this a reason for reconsigning him and his posterity to slavery.

The strongest points in the argument against negro freedom which the partisans of Slavery derive from the case of Jamaica, are the ruin of the planters which followed emancipation; the inability of those planters who still hold estates to procure labor to cultivate them; and lastly, the falling off of the exports from the island.

To all of these points, except the last, our correspondent has addressed himself in the four letters we have already published. He confirms the testimony of every intelligent traveler who has penetrated the interior of the country, and examined the condition of the peasantry with his own eyes. He shows that the town loafer at Kingston, from whose habits and appearance Americans generally form their notion of the black population at large, bears the same relation to the people in the interior that a Thames 'mudlark' bears to a Jersey farmer, or a ward politician in this City to the selectman of a Massachusetts village. He shows that the mass of the people are industrious, intelligent and thriving, and that if they will not bear comparison with the Yankees of New England, they certainly will with the Caucasian race in any part of Continental Europe, in all that makes men valuable citizens of a free country.

The planters were sunk in debt before emancipation. Their position was very much like that of the Colonial aristocracy of Virginia. They lived beyond their means, paid little if any personal attention to their business, drew largely upon their factors in England at exorbitant rates of discount, and postponed the evil day which was sure to come at last by fresh loans and mortgages. Their story is an old and familiar one. The emancipation from thralldom of those on whose forced and illmanaged labor they had lived, of course destroyed their credit, and brought on the day of reckoning. The abandonment by England of the Colonial policy which gave them a monopoly of the British market for their sugar, was the last feather that broke the camel's back. They were utterly ruined, beggared beyond redemption. There is no use in denying it. They disappeared from society, and sank into all sorts of miserable callings and occupations. But the negro became a free laborer, and the British poor were able to sweeten their coffee and tea with good sugar. We will in fact venture to assert that the blessing which cheap sugar has proved to the toiling millions of the United Kingdom would have been cheaply purchased by the ruin of twice as many planters as ever flourished in Jamaica. The ruins of their country houses, over which every 'nigger hater' drops a sentimental tear, prove as much against emancipation as the ruins of French chateaux, which cover the country from Bordeaux to Calais, prove against the revolution of 1789. The few, it is true, have fallen, but the many have risen into comfort and happiness. This is certainly the last country in the world in which people can be expected to blubber over the faded glories of Chantilly, and the vanished greatness of the Condes, as long as Jacques Bonhomme stands before us a contented yeoman, and a French citizen to boot. Say, the French political economist, paid us the highest compliment we ever received, when he declared that nation to be most civilized in which the comforts of life were most widely diffused amongst the people. We, who in short owe so much of all that we boast of to the absence of manor houses, ought to be the last in the world to read the ruin of Ja-

maica in dilapidation and decay of her feudal gentility. The diminution of the exports is the natural result of the increased consumption by the people of the staple articles, and the diversity of employments which freedom naturally creates. The fallacy of usury, as an argument against emancipation, is exposed by the fact that Ireland never exported so much provisions as before the famine of 1847. The more she has since thriven, the less bacon and butter and beef has she sent abroad.

Of the point on which most stress is laid, that the negroes will not work, we refer all who feel an interest in the subject to our correspondent's letters. Every line of his unvarnished statement helps to refute the calumny. They will not work for the planters, because the planters cannot afford to pay the requisite wages, or, if they promise to do so, are unable to pay regularly. But contractors, who pay every Saturday night, find more labor than they need, and of the best kind. When a traveller wishes hard work done for cash, he has as vigorous arms at his disposal as he can command in New York, and what is of far more importance to us to know, the negroes work well and wisely for themselves. They have covered the country with happy homes, in which the household virtues which Slavery always blasts are growing year by year into hardy and vigorous plants. For every ruined plantation, they have built a hundred smiling cottages. In short, to use our correspondent's own nervous phrase, the present generation of Jamaica Creoles is no more to be compared to their slave ancestors, than the intelligent English laborer of the Nineteenth Century is to be compared to the serfs of Athelstone or Atheling.

SYMPATHY FOR 'OLD BROWN.'—An extract from a private letter written at Rome has already been published by the Boston *Transcript*, showing what American travelers at that distance from home think of John Brown. Here is another, which is of the same character:

'What a hero is old John Brown! I hope we shall hear no more of Virginia chivalry, after the cowardice at Harper's Ferry. We are all in suspense for the next news, which will bring tidings of his fate. However he end, his work will grow. Slavery has never had such a blow as this stout old Protestant Puritan has given it.'

The Northern *Bee*, a paper published in despotic Russia and edited, according to the popular belief, by a section of the Imperial police, has the following paragraph:

'In one of the American newspapers, an official defender of Slavery, we find a long letter in answer to one of Victor Hugo, on the condemnation of John Brown. To this voice of the poet, imploring the justice of the United States in favor of the unfortunate; to these words of fire; this tribute paid to the memory of a defender of a *sacred cause*, a reply is made by a filibuster, one Gen. Henningsen, a zealous companion of Gen. Walker. Truly, he is a fit advocate of such a cause. The juxtaposition of these two names has a high moral and philosophical significance. When one of the greatest cotemporaneous poets raises his voice in the defense of human liberty, there starts up as his adversary a man who, in spite of every right and of every duty, invaded the territory of a people incapable of resistance—an adventurer who, in this age of civilization, recognizes only one principle, *the right of the strongest*.'

THE AMERICAN CHURCH AND SLAVERY.—In the recent speech delivered in Plymouth Church, Brooklyn, by Theodore Tilton, of the *Independent*, he gave the following figures showing the complicity of the American Church with the system of slavery:

Methodist.....	219,000
Presbyterian.....	77,000
Baptist.....	127,000
Reformed Baptist.....	101,000
Episcopalian.....	88,000
Congregational.....	57,000

A COLORED MAN'S STORY.

At a recent meeting of the Twenty-first Ward Republican Association in New York, one of the members stated that there was present in the room a colored man from the 'Old Dominion,' who had bought himself and three daughters, and by his own labor had raised the necessary funds, with the exception of \$900, and that he was seeking aid of the benevolent to complete the sum required. Since coming north he had received over \$600, and consequently wanted now from \$200 to \$300 more. He read the statement of several prominent men in Virginia, certifying the facts in the case, and asked the members to give something in aid of the object.

Some of the members expressed a desire to hear from the man himself, and the President invited him forward. He is a very black, athletic and intelligent appearing man, apparently without any white blood in his veins. He mounted the stand, and putting his hands behind him, backed up against the wall, and told his story, answering all the questions asked him in a very intelligent and straightforward manner, but with the broadest dialect of the Virginia negroes.

He said that on the 20th day of the present month he would be fifty-two years old. Forty years he was a slave. Then he succeeded in borrowing money and buying his freedom, as also the freedom of two of his daughters, and in the twelve years subsequent to the purchase he had, besides supporting himself and children, earned and paid \$1,550. For one of his daughters, weighing only thirty-nine pounds, he had paid \$450.

A Voice—That was more than ten dollars a pound.

Negro—Yes, that was more than eleven dollars a pound. [Laughter.]

Recently another of his children, also a daughter, had been sold to a slavedriver, who took her to Richmond, where she became too ill to be sold, and was temporarily sent back. He then succeeded in borrowing a sufficient sum to pay for her, and thus he incurred the debt he was now trying to pay off. He had already deposited \$400 in a Philadelphia bank, and \$200 in a New York bank, and hoped soon to be able to go back with enough to cancel all claims against him.

He was asked how it was that he had remained in Virginia under the law against free colored persons, and, in answer, explained that he had a bill of sale made out in a white man's name, and then took receipts for the payment in his own name. He expressed confidence that he was perfectly safe.

He was asked if he knew anything about John Brown, and said he didn't, only what he had heard from white men. The slaves beyond the Ridge he believed had never heard of him. He said there was plenty of work in Northern Virginia for those who would work, 'and them that wont work,' he added, 'arnt good for nuthin' nowhar.'

The President said that in looking over the negro's subscription list he discovered the names of several prominent New Yorkers who had contributed, among others the name of Gerard Hallock, of the *Journal of Commerce*. [Applause.]

A collection in aid of the colored man was then taken, and over twenty six dollars contributed, which the colored man received with many expressions of gratitude.

A gentleman asked him if he knew of any colored people who owned slaves.

He replied that he had heard of it, but never saw such a thing.

The gentleman stated that he knew of such cases, and named a colored person in Alabama who owned six or seven slaves. He added that in his opinion Charles O'Coner and others advocating his doctrines, would own a white man just as soon as a black one, if the law permitted it.

—A negro man recently arrived in San Francisco from Arkansas, with eight slaves, whom he had bought for the purpose of emancipating them, and, as the laws of Arkansas do not permit such release, taken to California for the purpose.

TO IRISHMEN IN AMERICA.

COUNTRYMEN :—My heart often prompts me to address you in a few words of kindly remonstrance. I wish you so to conduct yourselves in the distant land you have made your home, as that your conduct may reflect honor on the loved country you have left behind you, and cause you to be really respected by the people among whom you now dwell. These advantages can only be secured by a steady adherence, on your part, to the principle of truth and honor, which you should make the guiding stars of your life.

You love liberty for yourselves. Be consistent in your advocacy of this universal right of the human race; and claim it as the inalienable privilege of all men,—of the colored man, as well as the white man.

I fear too many of you have forgotten your duty, in this respect, and that thus the fame of old Ireland—which we should shield from the breath of dishonor—is sullied in the eyes of those who should only see reflected in your conduct, evidence of the firm determination of our countrymen to stand fast by the noble principles of Christian rectitude.

In the twelfth century, the synod of Armagh proclaimed liberty to every captive in Ireland, and since then, a slave has never polluted our green isle.

Remember the faithfulness of O'Connell.—Let his memory, which is embalmed in many of our hearts, and his whole life, which was a consistent course in favor of civil and religious liberty, be a beacon of light guiding you in your career. Demand, as he did, that freedom for all which you claim as your own birthright.

Thus, and thus alone, can you secure true respect for yourselves, and cause the stranger to say of your country, 'If I were not an American, I should be proud to be an Irishman.'

By all your pleasant memories of Ireland; by her glorious mountains and her beautiful valleys; by her verdant plains, which are watered by the streams in which you loved to disport yourselves in childhood; by your love of these things; by your affection for your kindred and friends, and by your honor for Almighty God,—I appeal to you, and I ask you to love your fellow-men of all complexions and of all creeds, and to demand for them all, the exact measure of justice you claim for yourselves.

The sad moan of four millions of slaves comes across the broad ocean, and it sounds painfully in our ears. I ask you to aid in turning their sorrow into joy—to aid in enabling the fathers and mothers of the colored race in America to clasp their little ones, and feel all the responsibility of being their guardians and their guides, from infancy up to manhood. Turn not a deaf ear to the cry of the slave, but let him feel, in future and for evermore, that in every Irishman he has a friend.

Whatever may be your rank or condition in the land of your adoption, believe me, countrymen, you can only acquire and maintain an honorable reputation there, by such a course of conduct as I recommend; and whatever may be your practice, whether in consonance with, or in opposition to these sentiments, I feel assured that you will say in your hearts, 'he is right.' I entreat you to act manfully in accordance with your convictions, and I beg to subscribe myself,

Faithfully yours,

JAMES HAUGHTON.

DUBLIN, 35 Eccles Street.

—According to invitation in the Montgomery (Alabama) Mail, a large number of citizens who had copies of Spurgeon's Sermons, gave them up to a committee who immediately devoted the Sermons to the flames—the pile being graced at the top with a copy of 'Graves' Great Iron Wheel,' which a Baptist friend presented for the purpose. That paper says:—'We trust that the works of the greasy cockney vociferator may receive the same treatment throughout the South; and if the Pharisaical author should ever show himself in these parts, we trust that a stout cord may speedily find its way round his throat.'

KIDNAPPING IN PENNSYLVANIA.

On the night of the second inst., a free colored man by the name of John Brown, residing in one of the tenant houses of J. Williams Thorne, Sadsbury Township, Lancaster Co., Pa., was kidnapped.

About ten o'clock on said night four men entered his house and demanded him under the pretext that he had robbed a store in the vicinity. They presented no warrant for his arrest. Two of them gave their names as Gilmer Hull and Frank Wilson, neighbors well known by him, and assured him that no harm should come to him, but that they would return him the following evening. Being thus deceived, and naturally of a quiet, easy disposition, he permitted himself to be taken by the ruffians to a carriage, a few rods distant, without making any resistance or giving the least alarm.

Had an immediate alarm been given, a rescue would have been certain, as his dwelling is within call of some two or three other colored families, and the least alarm would have called immediately an efficient aid to his assistance.

Pursuit was made as soon as the alarm was given, and they were followed to the Mount Vernon Hotel, where it was ascertained that a carriage had passed, driving at full speed. Here the pursuit was given up, and nothing, up to the present date, has been heard from them.

It is generally supposed that they will make a hasty flight to the Maryland line, and that he will be thrown into the Baltimore or Washington slave market. Telegraphic despatches have been sent to the aforesaid as well as to other places, and due investigation will be made.

The whole neighboring country is indignant at the outrage, and an intense feeling of excitement prevails.

John Brown is a man of upwards of thirty years of age, large size, and very dark, and is positively known to be a free man, having been raised near Downingtown, but has resided for many years in this vicinity.

Two arrests have been made, in the persons of Gilmer Hull and Frank Wilson, residing in the neighborhood, as aiding in the kidnapping. A hearing was had to-day before Squire Slocum, of Christiana, which resulted in the identification of the former by the wife of the victim. He was sent forthwith to Lancaster jail, in default of the required bail (six thousand dollars). Wilson was released. Constables Proudfoot and Wiggins deserve the thanks of the community for their promptness in making the arrests.

A more daring and infernal piece of piracy was never heard of; and the community is determined to sift the case to the very bottom, which doubtless will result in disclosures which will teach such pirates a useful lesson, that such crimes will not be tolerated in a Christian community.—*Cor. A. S. Standard*.

TWO THOUSAND DOLLARS' WORTH OF 'CHATELAIN'S' DESTROYED.—Yesterday, says the Nashville (Tenn.) Union of February 26th, an Italian peddler of plaster ornaments, whose name we could not learn, killed a negro boy named General Houston, belonging to Mr. Samuel Watkins, of this city, by shooting him with a pistol. The ball took effect in the lower part of the left lung, and caused the death of the boy instantly. The boy was about twelve years old. We could not learn the provocation, though it is supposed to have been trivial. The murderer was arrested and committed to jail for trial before a committing court on Monday.

Andrew, a slave of Mr. A. C. White, of Edgefield, killed another slave yesterday, named Jim, the property of Mrs. Carter, who lives on Harpeth. They got into a difficulty, when the former threw a brick-bat at the latter, striking him on the right temple, killing him instantly. The murderer was arrested and committed to jail.

—A resolution in the School Board of Cleveland, O., to separate white and black pupils, has been negatived by a vote of 6 to 4.

MISCELLANEOUS NEWS ITEMS.

—Mrs. Francis D. Gage, of Missouri, might claim the nomination of President, under the authority of Mr. Beecher, 'having brought up six unruly boys,' whose aggregate height would form a column thirty-six feet high in honor of their mother, who will all vote the Republican ticket in 1860, with but one exception, and he has not yet attained his majority. Not one of them smokes or chews tobacco, or stimulates the inner man with intoxicating beverages.—Mrs. Gage is also the mother of two daughters.

—The friends of Judge Bates have given publicity to the statement that he had emancipated his slaves. Says the St. Louis Evening Post:—'So far from this being the case, it is undeniable that they ran away from him, and he used every means in his power to recapture them.' And yet prominent Republicans are advocating his nomination by the Chicago Convention.

—\$6,000 have been subscribed in San Francisco for a monument to Senator Broderick.

—Mr. Tewsbury, engaged in teaching in Arkansas, was lately compelled to quit because he would not join a military company, organized to fight the North, and for dissolution of the Union.

—The Personal Liberty Bill was taken up in the Assembly on Wednesday of last week, but we cannot tell what became of it. The proceedings state that Mr. Maxon of Allegany made an eloquent speech in support of the bill, and was followed by Messrs. Smith of Chautauqua, and Barnett of Madison, on the same side; while Messrs. Callicott and Jones, of course, opposed it.

—Ninety thousand copies of Seward's great speech have been subscribed for by the Republican Congressmen, for general circulation. Every Northern man should read it.

—A school for colored children was opened last week in Mulberry street, between Hester and Grand streets, New York. About three hundred pupils were present.

—The ninetieth anniversary of the Boston Massacre was celebrated at the Meionan in that city on the 5th inst. Speeches were made by Wm. C. Nell, Dr. Rock, Wm. Lloyd Garrison and Rev. J. Sella Martin. Revolutionary relics and emblems were in full view upon the platform.

—Andrew H. Ernst, of Cincinnati, a gentleman well known for his efforts in behalf of the oppressed, died at his residence in that city February 13.

—Mr. Francis Davis, of Charlotte, N. C., a grand juror sitting in the county court at that place, was recently expelled from the jury for expressing sentiments in opposition to slavery. He was subsequently arrested, thrown into prison, and \$1000 bail demanded for his appearance at the next sitting of the Supreme Court! Austria is a paradise compared to such instances of American inhumanity.

—The annual meeting of the Church of the Puritans occurred on Monday week, and the greatest excitement prevailed. An attempt was made to censure Miss Johnstone's mission to Great Britain for aid, which proved unsuccessful. Messrs. T. J. Hall, Wm. E. Whiting and H. A. Hartt were elected members of the new Board of Trustees, whose election is deemed a complete triumph of the friends of Dr. Cheever.

—John B. Brownlow, a son of the notorious Parson Brownlow, killed a fellow student, named Reese, at William and Henry College, Va., a few days since, in a fight.

—The free colored agriculturalists who recently left New Orleans for Hayti, have arrived at their destination, and are highly pleased with the island.

—The Harper's Ferry Investigation Committee, after a long deliberation, have formally decided not to call Gov. Wise before them.

—Parson Brownlow is witty. He has just received a communication from John Brown, dated 'Hell, Feb. 21, 1860.'

—Seven of the twelve Republican papers of Kansas are said to prefer Mr. Seward for President, three for Mr. Chase, and two are silent. The delegates to Chicago from Massachusetts, Iowa and Wisconsin are in favor of Seward, while Ohio goes for Chase.

—The colored crew of the British ship *Avaningo* recently got into a state of mutiny at Charleston. One of the crew was shot, when order was finally restored.

—There is not a single poor-house in California, according to a statement of a San Francisco correspondent of the N. Y. Times.

—The day appointed for holding the National Republican Convention—the 16th day of May next—happens to be the birthday of Wm. H. Seward.

—A negro man named Dan Ross, of Havre de Grace, Md., was arrested on Thursday of last week, being indicted by a grand jury of Hartford county for receiving the New York Tribune, which is alleged to be an incendiary document. He was taken to Bel Air for trial.—Several other negroes were guilty of this monstrous crime, but they managed to escape.

—The Secretary of War has testified before the Harper's Ferry Committee to the receipt of an anonymous letter, already published, warning him of a threatened attack on the Government Arsenal in Maryland. As there was none in that State, he thought the letter a hoax which detected itself.

—A slave belonging to a farmer named Sherman, residing near Covington, Ky., was literally beaten to death with an axe by a worthless scamp, on Friday last. The villain has made his escape.

—An exhibition of wax figures, including the Savior and the apostles, and John Brown, was destroyed by a mob at Milton, Florida, recently. The people could not 'abear' the show, and set it on fire. A Pensacola paper sanctions the outrage.

—The City of Norfolk left Savannah on the 4th inst. for the west coast of Africa for a cargo of 'Ebony,' as the Republican sneeringly terms it.

—In South Carolina, last week, six slaves belonging to a Mr. Grover, and valued at \$8 000, were drowned. Cannot a subscription paper be started to compensate this poor man for the loss of his chattels?

—The Republicans of Nebraska have met with a glorious triumph in the recent election of delegates to the Constitutional Convention about to be held in that Territory. 52 delegates will comprise the Convention, and the returns indicate the election of 40 Republicans.—The Territory has also undoubtedly voted in favor of a State government.

—Martha, the widow of Oliver Brown who was shot at Harper's Ferry, died at North Elba on the 2d inst. She gave birth, about four weeks previously, to a daughter who lived but a few hours.

—The renowned John Mitchell is back again in New York, and is giving lectures on Napoleon. His visit to Paris to coax Napoleon to invade Ireland has proved fruitless. Poor fellow!

—The Boston Transcript says:—'The yacht *Wanderer*, which sailed from this port on Monday for Havana, it is understood will be offered for sale on arriving at her destination.—Her model renders her unfit for profitably carrying cargo, and it is highly probable we shall before long hear of her being engaged in her former nefarious occupation.'

—The slave who murdered Dr. Keitt, at Ocala, Florida, was summarily tried and hung by a committee of citizens, or more properly, an organized mob. The slave refused to make any confession, and died with courage.

—Dr. Peck, of Sussex, Va., sold a negro for \$2,000 a few days since, and had the money with him on his plantation. At midnight, several of his slaves murdered him, stole the money, and fired the douse which was burnt together with the Dr.'s body.

—The Richmond Dispatch says that homespun clothes are becoming so fashionable with business men in Virginia, that the factories in the different parts of the State find it impossible, with their present facilities, to fill the numerous orders that pour in upon them.

—In the recent municipal elections all over the North the Republicans have been successful in nearly all cases. In New Hampshire the Republican State ticket has been elected by an increased majority.

—Senator Sumner sent to the New York Tribune a short time since, one of Macaulay's articles on slavery, never before published in this country, accompanying it with some remarks on the subject of the article and its writer.

—The A. S. Standard contradicts the report that Geo. W. Curtis, Esq., has been dismissed by the Messrs. Harper on account of his abolitionism.

—The Utica Herald of the 17th says:—'We saw Gerrit Smith in town yesterday, and were glad to observe that he is looking unusually well and hearty. We should judge that he had entirely recovered from his late affliction.'

—Some of the identical lot of tea which was thrown overboard in Boston harbor in 1770, is in possession of Mr. Charles Hosmer of Hartford, Conn. This specimen was gathered up on the beach at Dorchester the succeeding day.

—Gov. Stewart of Missouri has again nobly vindicated his reputation by vetoing the Algerine Bill for reducing the free negroes of that State to slavery. He deserves the thanks of the friends of humanity for once more resisting this barbarous measure.

—Gov. Seward's chances for being the nominee of the Chicago Convention are brightening more and more every day. It is understood that a majority of the California delegates to that Convention are in favor of his nomination.

—A recent letter from the African coast estimates that it is not possible, under the most favorable circumstances, for the present squadrons to capture more than 30 per cent. of the slavers engaged in this wicked traffic, and that in point of fact these captures fall far below this figure.

—The Recorder of St. Louis recently fined Archie Thompson, Isaac Hopkins, and Edward Rainer, three persons of color, \$10 each, for being in the State without license, and ordered them to leave the State within three days.

—Gov. Letcher, of Virginia, has made a requisition on Gov. Dennison of Ohio, for the arrest of Owen Brown and Francis J. Merriam, two of the Harper's Ferry insurgents who were, or have been in Ashtabula county, O.—Indictments having been found against them in Jefferson county, Va., U. S. Marshal Johnson on the 5th inst. delivered the papers to Gov. Dennison, who declines issuing warrants. In a letter of the 8th, he states that his reasons for this conclusion have been communicated to Gov. Letcher.

FUGITIVE SLAVE CASE IN PHILADELPHIA.

PHILADELPHIA, March 27, 1860.

A young negro, named Moses Horner, was brought here last night from Harrisburg, on the charge of being a fugitive slave. He is claimed by Charles T. Butler of Virginia.—The case was before the United States District Court, Judge Cadwallader, this morning, but at the request of the fugitive's counsel, it was postponed until this afternoon. Considerable excitement exists among the Abolitionists in regard to the matter.

At the hearing of the Fugitive Slave case this afternoon, George H. Earle, counsel for the prisoner, objected to the transcript of the proceedings of the Jefferson County Court, the name of the prisoner being spelled in various ways, and there being numerous alterations and erasures. Mr. Benjamin A. Brewster, counsel for the owner, produced evidence proving the identity of the slave, after which the hearing adjourned till to-morrow.

PHILADELPHIA, P. M. March 28.—Great excitement prevailed in the vicinity of the Court House. On the announcement of the Judge's decision, a large crowd, chiefly composed of negroes, assembled, and on the fugitive being taken to the carriage, surrounded and made a desperate attempt at rescue.—The carriage was broken down, when the police interfered and arrested twelve of the rescuers.

The fugitive was then escorted to prison.

A writ of habeas corpus, returnable to Judge Allison to-morrow morning, has been served on Marshal Yost.

LATER.

Ten of the attempted rescuers have been committed to prison by the city authorities, to wit: nine negroes and one white.

The United States has sent in a writ of re tainer; in the meantime the fugitive awaits the action of the State courts on the writ of habeas corpus.

[A still later dispatch states that the case has been postponed until Saturday.]